

THE MYSTERY OF GODLINESS:

A
GENERALL DISCOURSE
OF THE REASON THAT IS
IN CHRISTIAN RELIGION.

By WILLIAM SPARKE Divinity Reader of Magd: Coll: in Oxford, and Parson of Blechly in Buckingham-shire.

1. Cor. 14. 19.

I had rather speake fine words with my understanding that I might teach others also, then ten thousand words in an unknowne tongue.

1. Pet. 3. 15.

Sanctifie the Lord God in your hearts, and be ready alwayes to give an answer to every man that asketh you a reason of the hope that is in you, with meekenesse and feare.

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TO
THE MOST
ILLVSTRIOVS,
GEORGE DVKE OF
BVCKINGHAM, LORD
HIGH ADMIRALL
OF ENGLAND &c.
KNIGHT OF THE
HONOVABLE
Order of the Garter.



HE singular grace
and Munificent
bounty, which your
Grace pleased to
vouchsafe my hum-
ble petition, for re-
paire of the Parish
Church, where I live
vnder your Honourable Patronage, most
Noble Lord, bindeth, and at once imboldneth

THE EPISTLE

mee to make this publike acknowledgement, hauing laboured in the spirituall building, whilst the materiall was in hand, to set vp through lights in the house of God. Such pious deedes of Gracious Lords, and Noble Benefaēctours, are worthy to be reported after many reasons, now principally for this, that the world may discerne against the slanderous aduersaries of true religion, that shee hath not beene barren, nor vnfruitfull of good vvorkes, whilst in a fewe late yeares, more Churches, Colledges, and Hospitals haue beene repaired, and built, then in many ages of their deuourest ignorance and superstition; In the meane time what haooke haue they made of the Churches, not breaking down the carued worke with axes, and hammers, but devouring the liuing temples of the holy Ghost with fier and sword, & setting vp their abomination of desolation, where they can preuaile? Your Grace will goe on to do good as you are great, and to Patronise the truth, which here comes into your presence, in her naked simplicity, crauing to goe forth honoured with your name and authority:
Knowing

DEDICATORY.

Knowing that God will honour them that honour him, but they that despise him shall be lightly esteemed. To him therefore, having learned of the good courtier Nehemiah, to direct our prayers even whilst wee make petition vnto Princes, I bowe the knees of my soule, that hee will bee pleased to adde of his Grace to your Grace still more and more, who is able to make all graces abound towards you, that you alwaies hauing all sufficiency in all things, may abound to every good worke, which shall cause by vs many thankesgiuings vnto God.

Your Grace

his faithfull Chaplaine

and humble servant

in Christ Iesus

WILLIAM SPARKE.



The Preface to the Reader.

TRUTH proues it selfe, and disproues error. Which if it might bee fully, and fairely cleared in the great *mystery* of revealed *grace*, would soone put to silence the endlesse *controuersies* of religion, with all honest hearts. Wherein many haue at all times *languished away*, & which being now growne from *words* to *blowes* haue wasted the Churches, and *shaken the faith* of the most, insomuch that if Christ should now come ^a *should hee finde faith on the earth, when* ^{a Luke. 18. 8.} ^b *the loue of so many is waxen cold?* Religion hath ^{b Mat. 24. 12.} beene so long *disputed* that now it may be *questioned* whether there be any or no, most men seeming to bee resolued according to that of *Nigidius* in *A Gellius*, *Religentem esse oportet, religiosum nefas*. Whose *practise* is either vanished into an ^{c Noct. Attic. l. 4. c. 9.} *empty speculation*, or meerey pretended vnder an *idle profession*. Was ever chaste Virgin, or matron so shamefully handled by the most debauched ruffians, as *sacred truth* hath been by her loue making-paramours whilst every faction hal-ling her to themselves, they haue torne her peece-meale amongst them? That we neede not serue her now, as once the Levite did his concubine, ^{d to cut d Iudg. 19. 29.} *her in peeces, and to send her into all the coasts of Israel.*

Every

The Preface

Every tribe hath a *part*, and that they make much of, (more then of the *whole*) which best serues their owne turnes. How infinitely is the pretending head swolne bigger then the whole body, being long since fallen from it? Never was any Saints *relique*, so improved, and *vbiquitated*. How vast are the *secular armes* growne, being cemented to that monstrous head, without neck, or shoulders? A *Catholique* head with *Catholique armes*. How farre are the *legges* diulicated beyond the stride of any *Colossus*, as if they would never come together againe, to walke one and the same way? How is the body pined the while, and vtterly wasted away, whilst every part stands apart, as in the *f Apologue*, refusing to labour or take care for the whole? Is not this the truth? *Thus hath shee beene vsed*, whose life is Christ, whose body is the Church, *in the house of hir friendes*. They haue peirced my hands and my feete, yea my head, and my side, they may tell all my bones, there is no whole part in mee. And they who should haue taken downe her tortured body, imbalmed, and wrapped it vp in fine linnen, vntill it rose againe, haue playd the curious *Anatomists*, and *dissected* every member, with so many subtile *quaries* and *disputes* that it is almost as hard to finde the truth in their bookes, as in the others liues. Which could we see as faire as she is in her *iust proportion*, and *comely feature*, such is her grace that shee would even ravish our soules with vnfatiable loue

f Menen, Agrip.
Liv. 1. 2.

to the Reader.

loue, and delight, and would make vs all of one
minde, minding *that one thing which is necessary.*
There haue not wanted skilfull handes I confesse,
to gather vp, and put together her dismembred
limbs, to adorne and set her out in her *linely beauty,*
and I thinke many of them had the Spirit of God
to reuiue her againe, and to quicken her. Since shee
hath brought forth many children vnto God. And
now what more? No more, but the same a-
gain, in an other manner, if by any meanes this
vayward age not pleased ^{but} with varieties, may bee
perswaded *to receiue the loue of the truth that wee* g 2 Thes. 3. 10.
may be saued. Likenesse begets liking, and lookes beget
loue. I haue therefore indeauoured to present vnto
rationall men a view of the *reason* that is in Christi-
an Religion. The reason I say, not *of it*, for it is of
faith, which hath no *worth* if the truth bee obui-
ous; but the reason that *is in it*, how it is *thus* in the
Analogie and Symmetrie of the whole, and euery
part, not why euery particular is *so* or *so*. which
being revealed from God, may bee apprehended by
faith, can not be comprehended by any *vvit* of man.
Suffice it vs who proceed in our knowledge vpon
certaine principles, by comparing their issues, that we
finde all things *answerable* to what we haue recei-
ued, and our faith in nothing deceiued, or deluded.
My principall aime in this ensuing discourse, is to
giue the Christian Reader a *Synopsis* or full view at
once of our religion in the *whole contexture* there-
of, for his better resolution. Which lest I should
obscure, or confound by *incident discourses*, I haue
* * * beene

The Preface

h Iustin. Mar-
tyr. Tertul. in
their Apologies.
Arnob. Aug. de
Civit. Dei.
Morn. Viues.
Raimundus de
Sabunde.

i Cor. 3. 12.

k 1 Pet. 3. 2.

l Heb. 11. 1.

m 1 Cor. 14. 23.
&c.

n 2 Cor. 10. 5.

o Rom. 12. 1.

beene forced to passe (it may be too *cursorily*) tho-rough most particulars, which would require so many, and far larger *tracts* then this little *model* of the *whole*. And because I seeke not herein to per-swade or convince *Infidels* (which seemes to bee the *scope* of ^h others, who haue written of this *argu-ment*) but to *resolue*, and confirme our selues in the *present truth* (with whom it were a folly not to dis-pute *ex præcognitis & concessis*) I haue laide the foundation of this little *Fabrick*, in the receiued principles of Religion. And lastly, that I may not build *heterogeneous* stuffe thereon, *in wood, hay, stubble;* but rather, *gold, siluer, pretious stones,* I haue vsed, so much as might be, the very wordes and phrases of Scripture, not onely for *prooffe*, but for *expression*, which being the Word of GOD, can best speake his owne *meaning*, howsoeuer to some it may make the *stile* seeme not so *aguable* and pleasing. The Word of God is it not ^k λογικὴ γάλα, the *rationall milke* of our reasonable soules, whereby they are nourished to eternall life? And our faith hath such force of *reason* thereby, that it is ^l ἑλεγχος ὁ βλεπόμενος, the *cleare euidence*, and most *euident argument* of things not seene, most sublime & abstruse. And it is able to convince and perswade ^m *unbeleeuers*, neuer so *vnlearned*, and ⁿ to cast downe all *contrary reasonings* of the most subtille aduersaries, that exalt themselves against the knowledge of God, bringing into captivity euery thought to the obedience of Christ. The ^o *service* of God thereby prescribed vnto vs, is it not λογικὴ λατρεία, a *reasonable seruice* to all that are not

to the Reader.

For unreasonable and wicked men: To whom how-
soever they take it, wee must and can giue a rea-
son of the hope that is in vs. The *Lineaments* whereof
I haue indeavoured to draw, and shadow out in a
new, but I hope not vnnaturall, *method*, which bee-
ing done, seemes to mee rather a bare *skeleton*, then
any compleat *systeme* of that solide body, which I
rooke in hand. Yet it sufficeth mee, if as in *Eze-*
kijels vision, in the valley of dead bones, *the bones*
become together, bone to its bone. For the sinewes and the
flesh shall come upon them, and the skinne shall coner
them about, when the breath of GOD shall come from
the foure vvindes, and blow upon them, and they shall
line. Howsoever, I am willing to bee deliuered of
this meditation as it is, after a longer, and more
painefull *travell*, by fits, then such an imperfect
embrio, and *vnshapen birth* may seeme worthy of.
And by his helpe *without whom we can doe no-*
thing, I may heereafter polish & perfect what I haue
now conceived, not altogether, I hope, without his
Spirit. When I shall haue better discerned thereof
at a distance, and may happely haue gained some
farther or clearer *disconery* by *information*, or *obtre-*
ctation of others. For although I haue no rea-
son to expect an *adversary* herein, hauing not
willingly irritated, or provoked any; yet be-
cause *trueth* many times findes foes, where it makes
none, if any shall trouble themselues to quarrell
this little peece, what shall be justly found amisse,
I shall most willingly amend, easily neglecting
what

p 2 *Thef.* 3. 2.
q 1 *Pet.* 3. 15.

Ezek. 37. 7. 8. 9

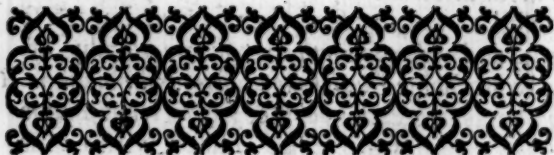
1 John 15. 5.

The Preface

what shall bee petulantly carped, and submitting
my selfe in all things to my blessed Mo-
ther, this faithfull Church of
CHRIST IESVS.

¶ Terna.

† *Difficilius facilius est venia.*



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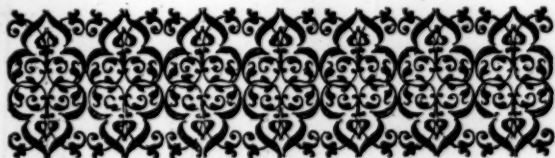
The Law established by faith. Gods Law our prayer. Faith in the Trinity denies not the unity of God. Christ the onely Image of God, to be worshipped by faith in his Name. By Prophanenes, Hypocrisie, Blasphemy, the Name of God unhallowed. The Christian Sabbath of the holy Catholike Church. The Sabbath not abrogated by Christ. Nor by his Apostles. The Iewes typicall use thereof abolished. The Christian Sabbath day within the compasse of the Commandement. The Lords day designed by him selfe for our Sabbath. It hath ever beene obserued as the Sabbath by the Church. It respects the Kingdome of God. The Perfect will of God to bee done on earth. The heavenly conversation.

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CHAP. III. The Refuge of Hope.

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Good workes not vvell done. Grace and merite incompe-
tible. The Christian hope. Our daily bread. Forgivnesse
of sinnes. No immunity to sinne. Temptations. Preserva-
tion. Resurrection. Life everlasting and glorious,*



CHAP. III.
The History of Hope.

The history of hope is a subject of great importance. It is a subject which has been treated by many of the great writers of the world. It is a subject which has been treated by many of the great writers of the world. It is a subject which has been treated by many of the great writers of the world.



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by
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BOOKE I.

CHAP. I.

The bond of Nature.

*The glory of God. The authour of our good. The true
Zelotes of his glory. To glorifie the Creator is the glory
of the creature. How we should glorifie God prescribed
by the law of Nature. Naturall reason of the Law.
The covenant of nature. The fall. The Law ever in
force. The case.*

What is chiefly to be desired?



Hat God may bee *The glory of*
glorified in our sal- *God.*
vation. Wherein
trusting him for our
parts we are princi-
pally to intend his
glory. For vnlesse
we wil mocke God,
and deceiue our
own soules, we must
desire as we pray; first that the name of God may
A be

bee hallowed by the advancement of his Kingdome, in the vniuersall subjection of all to his holy will: then that wee may bee saued, through his grace, by pardon of our sinnes, protection in temptations, and deliuey from euill: and by the way, that we may be supplied with things needfull for this life, by his ordinary providence, and all to the eternall praise of his Kingdome, power and glory. Which is not only the first, and greatest part, but the very end, and reason of our most earnest, and devoted desires, not onely of things spirituall and temporall for our better enablement, and encouragement in his seruice here, but euen also of life eternall hereafter; that seeing wee cannot through our owne default, so glorifie God in this life, as we ought, and might, if we had beene *so happy*, we may yet happily bee saued through his grace, and mercy, to his eternall praise, and glory in the world to come. Neither hath CHRIST heerein taught vs to *pray* otherwise then GOD commanded vs to *doe*. For ^a *the end of the Law is loue*, ^b *not of our selues, but of God*, ^c *with all the heart, with all the soule, with all the minde, and with all the strength*. This is true godlines in the zeale of his glory. A duty neuer repealed, but ratified by the Law. giuer himself here in person, saying, ^d *This is the first & great Commandement, and the other is like vnto it, namely, that thou loue thy neighbour as thy selfe*: both in ^e a second place vnto God, that is, for his sake, and according to his will, to doe and to be done by, as he hath commaunded. The reason why we should
princi-

a 1. Tim. 1.5.

b 2. Tim. 3. 2. 4.

c Deut. 6. 5.

d Matt. 22. 37.

38. 39.

e Incomparabiliter plus charitatis Deo quam nobis, fratri autem quantum nobis ipsis impendere debemus; nam Deum propter se, nos vero & proximos propter Deum diligere debemus. Aug. de trin. 1. 8. c. 8.

principally intend GOD his glory trusting him for our safety, is intimated in the first wordes of the prayer, calling GOD *our heauenly Father*, grounded vpon the first Article of our faith, *In God the Father Almighty, maker of Heauen & Earth.* For a *sonne honoureth his father*, the father provideth for his children. Now GOD is our Father both by Nature and Grace, who made vs, & all things both in Heauen and Earth, redeemed vs by his Sonne Christ Iesus, calleth vs by the Holy Ghost, and thereby communicateth himselfe, and all good vnto vs, & wil bring vs to euerlasting life, that we may eternally praise him. ^f *For of him,* ^f *Rom. 11. 36.* *and through him, and to him are all things, to him bee glory for euer and euer. Amen.*

Wee made not our selues, neither can wee saue our selues. therefore we are not our owne, but his creatures & instruments, *g in whom we liue, moue, & haue our being.* ^h *Who made all things for himselfe, yea euen the wicked for the day of euill.* ⁱ Not that his glory depends on the creature: for as there was light, when yet there was no starre in the Heauen to expresse it, no body on earth to reflect it, so was ^k *the glory of God with himselfe, before the world was.* Only it pleased him by the exuberance of his goodnes, to manifest his glory in vs, whom hee made after

The Author of our good.

^g *Act. 17. 28.*

^h *Prov. 16. 4.*

ⁱ *Initio non quasi indigent Deus hominem plasmavit Adam sed ut haberet in quem collocaret sua beneficia. Non solum ante Adam, sed & ante omnem conditionem*

glorificavit verbum patrem suum manens in eo, & ipse à patre glorificabatur quem admodum ipse ait, Pater clarifica me, &c. Qui in lumine sunt, non ipsum lumen illuminant, sed illuminantur ab eo. Irenæus lib. 4. adversus hæres. cap. 28. k *Iob. 17. 5.*

l Et c. 31. Non
indigebat De-
us dilectione
hominis. De-
rat autem ho-
mini gloriã
Dei, quam nul-
lo modo poterat
percipere, nisi
per eam obse-
quentiam, quæ
est erga Deum.
m Rom. 11.
22.

n Deus non
omnino so-
lum ut à Pla-
tone, sed
ut dicendus,
Iust. Mart. in
exhort. ad
Gent.

o Ex ni-
hilo
{ ter-
mi-
nati-
ve
non
ma-
teri-
aliter.

Tul. Scal. exerc.
6. sect. 13.

p Ex nihilo ni-
hil fit in natu-
ra constituta,

non constituenda. Vid. Tertul. adversus Hermogin. q Si nulla fuit genitalis o-
rigo, Terrarum & cœli semperque æterna fuere, Cur supra bellum Thebanum &
funera Troiz. Non alias alij quoque res cecinere Poetæ, Lucret. lib. 6. Vid. Theoph. An-
tioch. adversus Autolyc. lib. 2. r Neb. 1. 3. s Quin & Deum sæcundissimo verbo
creasse mundum aliquoties agnoscere videtur Trismegist. Neque materia, nec no-
vo consilio opus fuisse Deo ad mundi creatiorem asserere videtur. Algazel. contra A-
verroem,

his owne Image, ¹ not to gain any accession of glo-
ry by vs to himselfe, who is himselfe all-sufficient,
but by communicating his goodnesse to make vs
most glorious, ^m had we continued in his goodnesse, to
the praise of his glory. Art requires some com-
plete materials to worke vpon, and Nature out of
a rude matter produceth euery creature, but ⁿ God
who is aboue both, made all of ^o nothing, by crea-
tion. Which the deepest Philosophy, most busie in
the search of Nature, could neuer fully reach, nor
can comprehend by discourse of reason, howfoe-
uer some of them seeme to haue had some notice
thereof. For the wisest of that profession supposing
generally, that of ^p nothing, nothing can be, vanished
away in their imaginations, of the ^q Worlds eter-
nity, or of an eternall creation, or else of a naturall
manner of productiõ of al things, out of some mat-
ter, and by some meanes, when as yet there were
none of the. But ^r we through faith understand by the
word of God, in the history of the Creation, that the
Worlds were framed by the ^s Word of God; so that things
which are seene, were not made of things which doe ap-
peare. The last of all was man, as it were a recapitu-
lation of all, for who all was made. Who as he had
an interest in al the creatures by his making, so God

gaue him power to vse them all by his blessing.
 c For hee made him to haue dominion ouer the worke of
 his hands, and put all things vnder his feete. Of all the
 creatures, the Angels who were made the first
 day, when they were all made *Angels of* ^u light, &
 man who was made the last day, a light shining in
 darkenesse, hauing his diuine soule pent vp in a bo-
 dy of clay, are only called the ^x sons of God, y who is
 the Father of lights. And againe, wee are his sonnes
 by grace, who of his owne will ^z begat vs by the word of
 truth through faith in his Sonne. ^a For to as many as
 receiue him, to them he giues power to become the sonnes
 of God, euen to them that beleene on his Name, which
 are borne not of blood, nor of the will of the flesh, nor of
 the will of man, but of God. Who for his part failes
 not to provide for our good, both in the course of
 nature, and in the state of grace. For if an earthly
 father knowes how to provide good things for his
 children, how much more doth our Father which
 is in Heauen: ^b who neuer left himselfe without
 witnes doing good. And if hee make ^c his sunne to
 rise on the euill and on the good, and send raine on the
 iust and on the iniust, hee will certainly cause
 the ^d sunne of righteousness to arise, and
^e shine vpon his gracious children, and will
^f send downe sweete dewes of his spirit into their
 hearts. And ^g he that hath giuen vs his Son, how
 shall he not with him giue vs all things also. Nay our
 heavenly Father preents vs with all good things
 both of nature and grace, and all to this end, that we

1 Psal. 8. 6.
 u Angelus est
 imago Dei,
 manifestatio
 occulti luminis
 &c. Dionys. Arc-
 op. de diuin.
 nomin. cuius
 verba profecit
 tur. Alex. de
 Ales. part. 2. qu.
 20. memb. 3.
 art. 2. & Bona-
 vent. 1. 2. sent.
 distinct. 9. ad
 textum.

x An' iuhis to
 eripiamus ut ta-
 rianus &c. A
 Deo profecta
 semina non so-
 lum ea quibus
 pater meus me
 procreauit &
 patrem avus,
 verumetiam in
 res omnes e
 terra nascentes,
 ac precipue in
 ratione pradi-
 ta. - dia ti me iura
 ne d' vno d' d' tu
 &c. Quid ino-
 miner quispiam
 eum filium Dei?
 Arrian. episc. 1. 1.
 c. 9.

y Iames 1. 17.

z Iames 1. 18.

a Iohn. 1. 12. 13

b Acts 14. 17.

c Mat. 5. 45.

d Mat. 4. 2. e E. 6. 1. f c. 4. 3. g Rom. 8. 32.

h' O Oile aqha-
 mus, a'ma' q' to
 aqad' a' qda-
 mu: Deus salu-
 taris est, sed &
 bonum ipsum
 salutare, Arrian.
 Epi. 1, 2, c. 8.
 Summum a-
 mare bonum
 lumina est beatitudo. August. epist. 111. ad Iulian. i Levit. 18:5. Rom. 10:5.
 k Habak. 2, 4. Rom. 1, 17.

should haue the *good nature*, or the *grace* to vse all to the praise of his glory. Which whilest we principally intend, wee may be well assured, that in the end wee shall be no loosers, both because our true happinesse consists naturally in the *h fruition*, and *admiration of Gods glory*, according to the covenant of nature, *i doe this and line*: and also because the glory of God is ingaged vpon the saluation of his faithfull people by the covenant of grace, *k The Iust shall line by his faith*.

The true
 Zelotes of
 God's glory.

l 1 Pet. 4, 19.
 m Phil. 2, 6.

In assurance whereof the faithfull children of God haue beene well content, not onely to frame their liues to his glory, but to lay downe their liues for his sake, putting the last adventure of their soules, that they could make, in well-doing; *l into the hands of God a faithfull Creatour. The Lord Himself^m being in glory equall with God the Father, & that without robbery, was willing to be abased, in the forme of a seruant, to the pit of hell, that the will of GOD might be done on earth by man, for the redeeming of his Kingdome in vs, to the glory of his holy Name. For although the flesh was weake, which for the time put him in a terrible agony, yet, he soone resolued, being strong in the spirit, n Not my will but thy will be done. * Now is my soule troubled, and what shall I say? Father, saue mee from this houre: but for this cause came I to this houre, Father*

n Luke 22, 42.
 * Iohn 12, 27.
 28.

Father, glorifie thy Name. And at this marke of our high calling his zealous Saints resolu'd by his grace through faith, presse hard in hope and loue. Abraham was content to submit so farre to the will of GOD, as to ^o sacrifice his sonne Isaacke, ^o Gen. 22. whom he loued, and with him for ought that appeared, his owne and all mens expected happinesse. For the promise that in his seed all the Nations of the earth should be blessed, was before restrayned to Isaacke, ^p In Isaacke shall thy seed be called. Only he ^p Gen. 22. 12. beleeued that God was able to raise him vp from the dead; ^q from whence also he receiued him as in a figure. ^q V. 19. Moses wished to be ^r raised out of the Booke of life, rather then that God should not maintaine his owne glory, in the safety and prosperity of his people Israel, whereon his glory lay ingaged. Iob resolueth in his greatest affliction, ^r though the Lord slay me yet will I not forsake him. The three children Shadrach, Mesach, & Abednego, were resolute not to giue the glory of God to Nebuchadnezzar in his golden image, whatsoeuer came of them, though they perished. ^t Our God, say they, whom we serue, is able to deliuer vs out of thine hands, O King, and hee will deliuer vs: but if not, bee it knowne vnto thee, O King, that wee will not serue thy gods, nor worship thy golden image which thou hast set vp. ^u St. Paul was content to be ^u A. ^u Rom. 9. 3. nathema from Christ for his brethrens sake, not in mere naturall affection to them, though it were great, but in a feruent zeale of Gods glory, which now might seeme to lye at stake with the. Because ^x to them belonged the adoption, & the glory, & the covenant. And ^x V. 4. gene-

y Heb. 10. 34.

z Heb. 11. 35.

36. 37.

Christianos di-

cit Plinius Se-

cundus omnia

vitia detestari,

sanctissime vive-

re, & hoc solum

in eis posse re-

prehendi, quod

nimis faci è

pro Deo suo

profundant vi-

tam, quodq; horis

antelucanis surgant ad canendas laudes Christi.

a Rom. 5. 4. b 1 Pet. 1. 8.

generally all the new borne, which onely are the true borne children of God, seeme to bee of the same minde, who reioyce not only in hope of the glory of God, but euen in their greatest tribulations, y suffering ioyfully the spoiling of their goods, yea of their ^zlines vvith most exquisite torments, because the ^a loue of God is shed abroad in their hearts, ^b vvhom hauing not seene they loue, in vvhom though now they see him not, yet beleeuing they reioice vvith ioy vnspearable and full of glory.

antelucanis surgant ad canendas laudes Christi. l. 10. ep. 97. ad Traian.

To glorifie
the creatoris
the glory of
the creature.

Nay & euery creature doth euen by nature spend it self to set forth the glory of the Creator in some sort or other, being then most happy when it can serue best, and is most vsed to that end for which it was made. ^c Aske now the beastes, and they shall teach thee, & the foules of the aire, & they shall tell thee. Or speake to the earth, & it shall teache thee, and the fishes of the sea shall declare vnto thee. If wee were not dull of hearing, might we not perceiue an ^{*} harmony of the Spheares, & the Earth below with a deepe base in consort to the Heauenly quier, & euery creature of God bearing his part, & all cōming in with a full Chorus to the close: *Glory be to God on high*; as it were an Eccho or report to that word of vvisdome, *poorue, & goodnes*, wherby they were all made: ^d *All thy vvorks praise thee, O God*; & the more excellent the worke is, the more it ^e cōmends the Maker. Yet is al this but in dumb ^e shewes. ^f *The Heauens declare the glory of God, & the firmament sheweth his handywork.* But there is no speech nor language. ~~vvith~~ Their voice is

c 1ob. 12. 7.

* Cicero in

Somn. Scip.

d Psal. 145. 10.

e 'Εἰ μὴ τὸ ἄ-

γαλμα &c. Si

Phidia: effes ef-

figies meminif-

ses vtiq; & tui

ipfius, atque eti-

am Sculptoris.

Τὸ τὸ δ' ἀμυγρὸν

κατασπαύοντι.

κατασπαύοντι.

Talis artificis

cūm sis opifici-

um, quare id ip-

sum dedecoras?

Arrian. Epict.

l. 2 c. 8.

f Psal. 149. 1.

V 3.

not heard, vnlesse it be the *g* *groaning of the Creation*, *g* Rom. 8. 22.
under the burden of corruption, all abased, being a-
 bused by sinne to the dishonour of the Creatour.
 Wherefore it earnestly expecteth, and vvaisteth for
 the manifestation of the Sonnes of God, that it may bee
 deliuered in their glorious liberty. Of all the creatures,
 man only in this inferiour world, was made with
 an vnderstanding heart to know God, & with speech
 to praise him, which was his excellency about other
 creatures. In which respect, the holy king, calls *h* his *h* Psal. 108. 1.
tongue his glory, accounting this vse thereof, when
 we blesse God, the greatest happines, *i* Blessed are *i* Psal. 84. 4.
they that dwell in thine house, they shall bee euer praising
thee. Now the whole world is Gods house, for there
 his *k* temple is, wherefoeuer he manifesteth his glo- *k* E(4: 6. 1.
 ry, which wee may behold & contemplate in his
 workes, whitherfoeuer we looke. *l* Surely this is none *l* Gen. 28. 17.
 other but the house of God. And the large volume of
 nature, if there were none other, is it not a faire copy
 of Gods glory, laide before our eies in his temple,
 that we should reade it and praise him? Which he
 hath written with his owne finger, as it were in em-
 blemes & hieroglyphikes, even things themselues.
 Euery worke of God being a word, for hee spake
 things; euery day a line, & there is not a day with-
 out a line. *m* Day unto day uttereth speech, & night unto
 night sheweth knowledge; *n* their line is gone out through *m* Psal. 19. 2.
 all the earth. And the whole text fairely continued *n* v. 4.
 in the course of nature, notwithstanding the many
 parentheses of miraculous euent, & our cōtinual di-
 gressions. But if this volume be too large, read man

¶ Ego conditoris nostri verum hymnum compono: existimoque in eo veram esse pietatem, non tantum hecatombas ei plurimas sacrificari, & casus aliaque sexcenta odoramenta ac vnguenta suffumigari: sed si novimus ipse primus deinde & aliis exposuerim, quamnam sit illius sapientia, quæ virtus quæ bonitas. Hoc autem omne invenisse quo pacto omnia adornarentur summæ est efficientiæ est: efficit autem omnino quæ

the epitomy of all, know thy selfe, & know all. And who can hide such knowledge in him, but it will breake forth into the praise and glory of God, that made him. ¶ I will praise thee O Lord, for I am fearefully and wonderfully made. Yet are there greater wonders then this, which God hath made knowen unto vs. ¶ Without controuersie, great is the mystery of godlines: God was manifest in the flesh, iustified in the spirit, scene of Angels, preached unto the Gentiles, beleiued on in the world, receiued up into glory. And all this to bring vs unto the same glory, whereof wee are assured by his spirit. And now what greater happines, than to haue our hearts full of ioy, & our monthes of praise unto our God, in whom we enjoy all good? Such was the happines of man, and his cheife delight in the state of innocencie, who called all things, as they were presented to him, by their names, speaking of them, no doubt, to the glory of God the Creatour. And such is the glory, & happy estate of the Saints & Angels, in heaven, who cease not day and night, saying, holy, holy, holy, Lord God Almighty, which was and is and is to come. ¶ Thou art worthy, O Lord, to receiue glory, and honour, and power, for thou hast created all things, and for thy pleasure they are and were created.

voluit, virtutis est inuictæ ac insuperabilis. Gal. l. 3. de vsu. part. c. 10. p Psal. 139. 14. q. 1. Tim. 3. v. 16. Εἰς τὸν Θεὸν ἡμεῖς ἀνθρώποι, καὶ τὸ ἀνθρώπινον καὶ τὸ κτῆνος καὶ τὰ ἄλλα, οὗτοι ὅτι λογιστὸς ἐστὶν καὶ ποιητὴς πάντων τῶν ὄντων, οὗτος μὲν τὸ πρῶτον ἵσται. Arrian: Epist. l. c. 16. f Gen. 2. 19. Εἰς τὸν Θεὸν ἀνθρώποι πολλοὶ καὶ ζῷα ἰσται καὶ τὰ κτῆνη πάντα &c. Hominem Deus animal præstantissimum, et vltæ naturæ respondens, ita vniuersi constitutionis oculum in mundo collocavit. Quamobrem hic & rebus imposuit nomina, quarum fuit signator, Euryphamus Pythagoricus, Ide vita ex Siobai Ser. 103. u Rev. 4. 8. x vers. 11.

All the glory that we can do our God & heavenly Father is only in his *name*, which he hath, as it were, gotten by himselfe, by his *workes*, and published by his *word*, *z* *proclayming his name*, *The Lord, the Lord*, &c. we can adde nothing to his glory in Person, who is *aboue all glory and praise*.^a *Who so offereth praise, he glorifieth God*. Yet must vvee glorifie him, not only *in word*, praising his *workes*; but in deed also, *doing his word*.^b *That others seeing our good workes, may glorifie our Father which is in heaven*.^c Wherefore, *he hath shewed thee, O man, what is good, whose*^d *will is the rule of all good, & who only knowes how himselfe will be served*. Which he hath *prescribed* at first by *nature*, since by the *law giuen* in ten *cōmandements*, as it were *c ten words*, requiring so many duties, & forbidding so many sins, in generall, with all their particulars & accessaries. A perfect law for man to haue liued by to the glory of God the law-giuer. Which hee thereby prescribes in the same manner, and order, as wee are taught to desire the same of God by prayer. For the *hallowing of his name* in heart, word, and deed, he gaue vs *the three first commandements*, that wee should know, and acknowledge him, the only true God, with faith, feare, and loue, and none other by that name, or with any such religious honour and affection. ^e *This is my name*, saith he, *and my glory will I not giue vnto another*. The *fourth* commandement prescribes his *kingdom*; and the other *six* his *will*, to bee done by vs in *earth*, as it is in *heaven*. Yet so as that the glory of God is interess'd, not

How wee should glorifie God prescribed by the law of Nature.

y Exod. 33. 19.

z c. 34. 5. 6.

a Psal. 50. 23.

b Mat. 5. c. 16.

c Mich. 6. 8.

d Dei voluntas

est non tantum recta, sed

etiam regula.

Bonav. in sent.

lib. 1. dist. 41. q.

2. in conclus.

e Exod. 34. 28.

f Esay 42. 8.

n Gen. 1.26,

onely in the immediate worship, & hallowing of his name; but even in our carriage, and dealings amongst our selues. Inſomuch that if a man doe but *ſteale* any way, *he taketh the name of God in vaine, & cauſeth it to be euill ſpoken of*. It was juſt that the Creatour ſhould giue a law to his creature, whereby every one ſhould *ſtand or fall to his owne maſter*. VVherefore God left not thinges to themſelues when hee made them, to doe as might chance by the *contingence* of ſecondary cauſes, nor to the *arbitrement* of men & Angels, but hee ſet a generall courſe for nature by *inſtinct*; in his ſeuerall *bleſſings* vpon euery kinde, *he gave a law vnto man in his making*, & the Angels do his commandements. Neither was that *royall law* any impeachment to the *liberty* of mans *will*, which although it haue an arbitrarie power over the locomotiuie, and other like faculties, yet had it never the abſolute command of it ſelfe, but was to bee ſubiect to the arbitrement of diuine *providence*, and to the *commandement* of the Almighty. VVherefore man was not left to his owne will, but was by nature made willingly ſubiect to the *law of libertie*, which God *commanded him for his good*. Other thinges were made by a word of *command*; *For hee commanded and they were created*, but man was made by a word of *counſell*, *Let vs make man*; a reaſonable creature, capable of counſell, as it were priuie to his owne making, and conſcious of the word whereby hee was made.

And God created him ^o in his owne image according to his likenes, namely with a conscience, and good liking of his will, a man after his owne heart, like minded as hee intended. Which appeares partly by the remainders of the law in our corrupt hearts. ¶ For the Gentiles which had not the law did by Nature the things of the law: which shewed the workes of the law written in their hearts, & their consciences also bearing witnes. But by our ^c renewing in knowledge after the image of him, that created vs, it is manifest, that man was made vvith an vnderstanding of himself, and of Gods will concerning him, and not onely so, but with an heart to doe accordingly. For ^t the new man is created in righteousnesse and true holinesse, the very text, and tenour of the two tables of the law, in two vvordes. And now ^u vvhere the spirit is, there is liberty: againe, not from the law to doe as vvee lust the miserable bondage of sin vnto Satan, but to the law, to doe as we should, the gracious liberty of the sonnes of God.

o vers. 27.
Ita imago est
ut ad imaginem
sit, (i) non æ-
quatur parili-
tate, sed qua-
dam similitu-
dine accedit.
Aug. l. 7. de
Trin. c. 6.
p Lex est ratio
summa inſita
in natura, quæ
iubet ea quæ
facienda ſunt,
prohibetque
contraria. Ea-
dem ratio cum
eſt in hominis
mente confir-
mata, & con-
fecta, lex eſt.
Cic. de leg. l. 1.
Et mox: con-
ſtituendi verò
iuris ab illa
ſumma lege
capiamus
Exordium,

quæ ſæculis omnibus antè nata eſt, quam ſcripta lex vlla, aut quam omninò ciuitas conſtituit. ¶ Rom. 2. 14. r Ante legem Moyſi ſcriptam in tabulis lapideis, legem fuiſſe contendo non ſcriptam, quæ naturalitèr intelligebatur, & à Patribus cuſtodiebatur. Ter- tul aduerſus Iudæos. Iſta lex quæ in corde ſcribitur, omnes continet nationes, & nullus eſt qui hanc legem nesciat: Hieron. tom. 3. ep. ad Algal an: q. 9. In lege temporali nihil eſt iuſtum & legitimũ quod non ex hac æterna ſibi homines deriuauerint. Auguſt. de lib. arb. l. 1. c. 6. f Coll. 3. 10. t Eph. 4. 24. u 2. Cor. 3. 17.

The naturall reason of the law is yet so ap-
parant, that for the duties of the second Table, *Naturall
reason of the
Law.*

x Ex sapientif-
simorum sen-
tentijs princi-
pem legem il-
lam & victimam
mentem esse
omnia ratione
aut cogentis
aut vetantis
Dei: ex qua le-
ges illæ lauda-
tæ, quæ generi
dantur huma-
no. Cic: de leg.
1. 2.

y Non ulla
vnquam lex
sanxit qui fu-
rari voluerit
culpæ reus e-
rit, sed qui
furatus fuerit,
inquit Cato
pro Rhodiens.
& Has patitur
poenas peccan-
di sola volun-
tas. Nam scelus
intrâ se taci-
tum qui cogi-
tat vllum, facti
crimen habet.
Cedo si conata
pergit, Iuue-

nal. Satyr. 13. a Rom. 7.7. b Nulla gens est tam fera, quæ non etiam ignoret qua-
lem Deum habere debeat, tamen habendum sciat, Cic: l. 1. de leg. c Vnius Dei virtu-
tes per mundanum opus diffusas, multis vocabulis inuocamus, quoniam nomen eius,
cuncti proprium videlicet ignoramus. Maximus nomine gentilium ep: ad Augustum in-
ter suas 43. Cui nomen omne convenit vis illum fatum vocare? non errabis. Hic est,
ex quo suspensa sunt omnia, causa causarum, Vis illum providentiam dicere? recte dicēs.
Est enim cuius consilio huic mundo providetur, ut inconcusus eat, & actus suos explicet.
Vis illum naturam vocare? non peccabis. Est enim ex quo nata sunt omnia, cuius spiritu
vivimus. Vis illum vocare mundum? non falleris, Ipse enim est totum quod vides totus
suis partibus indixus, & se sustinens vi sua, Sen: Natur, Quæst. 1. 2. c. 45. d Rom 1. 20.

x all nations generally haue followed and imbraced
the same, as being most agreable to mankinde, by
nature a sociable, and civill creature, only the y last
commandement is without the compasse of mans
law to search or punish. Because God only tries
the hearts. Yet z morall Philosophy goes farre by
reason to moderate passions, and affections. And the
Stoikes, vvho were not the worst moralists, goe
yet a step farther, even beyond reason, to roote vp
naturall affection. Howbeit none of them could
by the light of nature, reach to the roote of this
law, namely our naturall corruption: vvhereof that
sect, either by common sence, or by some intelli-
gence, might yet seeme to haue a kinde of conscie-
ence. But a I had not knowne lust, saith the Apostle,
namely that the first motion thereof is sinne, if the
Law had not said, Thou shalt not lust. Now for the
duties of the first table, there could bee no reaso-
nable doubt of the three first commandements,
that they are naturall, if vve did but rightly vnder-
stand, and duely consider the nature of God. b Ne-
ver were any so brutish, but that in c some sort they
haue acknowledged a prime cause, a supream
power, which made and ouer-rules all. d The

invisible

invisible things of him from the creation of the world are clearly seene, being understood by things that are made, even his eternall power and Godhead. And if we doe but fetch our owne pedigree, as needes we must, *c. Luk. 3. 38.* from one *c* man, at the last, we shall finde, that one God, whose sonne he was, even the worke of his hands. *f. Act. 17. 26.* *f* For God made of one blood all nations of men to dwell *27.* on all the face of the earth, and determined the times before appointed, and the boundes of their habitation, that they should seeke the Lord. And if vvee obserue the course of times, vvee shall come to the auncient of *g. Act. 14. 17.* dayes, *g* vvhose hath neuer left himselfe without witnesses at any time: vvhose being beyond time, without place, above nature must needes bee infinite, and therefore *h* singular, admitting no partner. For the second commandement, vve can worship God no otherwise then we can know him. But that which can be known of God, namely his eternal power & Godhead, was neuer seen by any man, but only understood by the effects thereof, in his workes, & by his word. Nor can he be expressed but by word, whom we know only by name, beleiuing his word. Neither the nature of God, who is invisible, nor of man, whose heart was most answerable, *cā* in reason

gunt, non Iovem aut Deos multos, sed Deum nominant. Lactant. l. 2. de ver. sap. c. 1. Anima licet falsis dijs exancillata, cum tamen respicit, ut ex crapula, & somno, Deum nominat, & quod Deus dederit, omnium vox est, iudicem quoque contestatur illum, Deus videt, & Deo commendo, & Deus mihi reddet. O testimonium animarum naturaliter Christianarum, Tertul. in Apolog.

admit

i Solem & lunam specula Dei non adoranda, sed spectanda, mundumque illius templum dicit Plutarchus de Iside & Osiride.

k Deus & natura nihil faciunt frustra.

l De die septimo qui inter omnes mortales celebris est, magna apud plerisque ignorantia est: hic enim dies qui inter omnes mortales celebris est Sabbatum vocatur, gratæ si quis interpretetur, Septimana dicitur. Hoc nomine mortales omnes diem istum appellant, at nominis causam nesciunt plerique.

Theoph. Antiochen: Patriarch: l. 2. ad Autolyceum, m Sicut cum bene operamur ipse dicitur operari in nobis cuius munere operamur: ita cum requiescimus ipse requiescere dicitur quo donante requiescimus. August. ep. 119. ad Ianuar. agens de Sabbato. n Septem dies sunt qui volumine temporum per sua vestigia reuocantur. Aug. ep. 86. ad Casulan.

the worship of God by any i creature or outward shape; no whit agreeable to either. For the third commandment it were most vnreasonable in nature to take the name of God in vaine, when nature it selfe tels vs for k a principle, that God made nothing in vaine, as if God were nothing but an empty name, who is all in all, and all the honour wee can doe him is onely in his name. l The greatest difficulty of naturall reason, is for the fourth commandment, not because there is no such reason thereof, but because nature it selfe being corrupt, and disturbed by sinne, beareth little or no mention, and remembrance of the first creation, nor can hardly bee perswaded thereof. But God hath therefore expressly giuen vs the reason of that law, plainly taken from the workmanship of nature it selfe, Namely that it was finished in six dayes, and so m rested, as it seemes in its perfection, and gaue, as it were, rest vnto God on the seauenth day. Wherefore, the Lord blessed the seauenth day and hallowed it. Of which n period of time there seemes still to bee some mention in nature, notwithstanding our

corruption,

to their natures to the glory of the creatour, wee are well perswaded that there is, and ever will bee a perpetuall cause even in nature, to remember the Sabbath once in seaven dayes, *so long as the creation groweth under the burthen of corruption*, vntill wee enter into his rest, and enjoy an eternall Sabbath in glory.

i Rom. 8. 23. 24.

*The 'cove-
nant of Na-
ture.*

Vpon this law stood *the covenant of Nature, Doe this and liue.* To liue is to be doing, for life is the *nergie* of nature, and consists in *action*. And to doe this law, which God had by nature *inatted* in man, should haue beene the naturall life of man. Not a meanes to attaine life, which hee then already had in present fruition, but the very *forme and manner of liuing*, and that well and happily, *a perpetuall well doing*, and perfect beeing in that blessed estate, wherein hee was made.

¹ What is written in the law? *This doe and thou shalt liue. For these things if a man doe he shall liue in them*, not for the doing, but in the doing of them. And ^m who so looketh into the perfect law of liberty, beeing a doer of the worke, *that man shall bee blessed in t is deede.*

Of which covenant God gaue ⁿ man in his innocency as it were ^o two Sacraments. The ^p tree of knowledge respecting the law, *doe this*; and the tree of life, respecting the promise, *liue*. By the former it plea-

† Τὸ ἀδύνατον
ἀγαθὸν ὡς ἡμεῖς
καὶ ἀπὸ τοῦ τοῦ
ἀπίστου καὶ τῆς
ἐνέργειας ἐστὶν
ἐνέργεια. Arist.
Ethic. 1. 1. c. 7.
1 Luke 10. 26.
28.

‡ James 1. 25.

§ Primordialis

data est lex Ad-
am & Eva in
paradiso, quasi
matrix omni-
um præcepto-
rum Dei &c. Tertull. adversus Iudæos; Quæ lex ei sufficeret si esset custodita. ibid. ¶ Erat

homini in lignis alijs alimentum in hoc Sacramentum. Aug. ¶ Hac generali & primordiali Dei lege, quam in arboris fructu observari Deus sanxerat, omnia præcepta legis posterioris specialiter indita fuisse cognoscimus, quæ suis temporibus edita germinaverunt. Tertul. adversus Iudeos. In hac enim lege Adæ data omnia præcepta condita recognoscimus, quæ postea pullularunt data per Moysen. Ibidem.

fed

q Hæc ipsa quo- que possibilitas eveniendi non levitati ipsius, qui non move- tur, sed rerum facilitati, quæ naturâ non in- dignante mo- ueri possunt, convenienter ascribitur, Ioan- nis: Sarisber: Poli- car: l. c. 21. r Quæ igitur cum sunt ca- rent existendi necessitate, ead- dem prius quam fiant sine necessitate fu- tura sunt, Boet- de consol. phil. lib. 5, prosl. 4. r Πρώτη καὶ ἐπο- δουμένη, καὶ ἀναγκαζομένη, καὶ ἀπο- αναγκαζομένη. Sib- das.

C₂

doing.

γ' Ἀρχὴ καὶ πρῶ-
τος ἀναρχίας, ὅ-
τι οὐκ ἔστιν ὁ ἀρχὴ-
ξόμος, Bas. Ho-
mil. Qued Deus
non est author
malorū, p. 422.
2 Iob. 19. 11.
a Non quera-
mur de autho-
re nostro Deos
si beneficia eiu,
corrumpimus.
& videntur con-
traria efficimus

Sen. quest. nat. l. 5. c. 18. b 'Οὐ μὲν οὖν τὸ εἶναι κτηνὰς ἀνθρώπων τοῦ κακοῦ ἡμεῖς, ἵνα γὰρ οὕτως
ἀνθρώποις ἐστὶν ὁ κακὸς ἐν τοῖς ἀνθρώποις ἵσθαι αἱ καὶ αἱ ἀλλ' ἐν τοῖς ζῴων, αἱ δὲ ζῴων κατὰ αἰ-
μίον, κατὰ αἰμίον πρὸς αὐτὰ κακοὶ γίνονται, καὶ οὐ κατὰ φύσιν ἰσθίς. Neque tamen quoniam mu-
tabiles vires habemus, improbitatis nostrae culpa in Deum conferenda est. Non enim
in facultatibus sunt vitia sed in habitibus &c, Nemes lib. de natura homin. c. 10. 8 44.

The Fall.

e Eph. 2. 2.

Iob. 14. 30.

2: Cor. 4. 14.

d Naturales im-
patientias in
ipso diabolo de-
prehendo iam
tunc cū dominū
Deum vniversa
opera quae fe-
cisset imagini-
fuit, id est, ho-
mini subiectis
impatienter tu-
lisset Tortul. de
pat.

Adeo decepti
cum quia inui-
derat. ibid.

f. 1. Pet. 3. 7.

g 2 Sam. 16. 21.

u AEs. 15. 18.

doing. The y default whereof resteth vpon the im-
mediate doer, and redoundeth not to the first mover,
who will haue euery thing worke in its own kind.
No man could haue had any z power against Christ,
except it had beene giuen him from aboue. Yet did
not that excuse his aduersaries, nay therefore they
had the greater sinne. For the greater the a gifts,
the greater the fault, if they be abused. The Devill
cannot do any thing without God, yet b when hee
speakes a lye he speaketh of his owne: for hee is a lyar, and
the fasher of it.

Who being the first Apostate from God, and the
perpetuall enemy to God, and man, affecting to be
the d Prince & God of this world in a proud emulation
of God himselfe, and an e envious indignation a-
gainst man, whom God had deputed as it were his
Viceroy, here vpon earth, soone tooke occasion
by the inhibition, and watching his oportunity,
wrought subtilly vpon the womans frailty, in na-
ture f the weaker vessell, and by hir prevailed also a-
gainst the man, with whom naturally the womans
importunate weakenesse is most powerful. And
like as Ahitophell after his example gaue counsell
since to a rebellious sonne against his father, so
did the Devill perswade the man to g vsurpe vpon
that which God had precisely reserved vnto him-
selfe, the knowledge of good and euill (h foreknowne vn-

i Ideo arbor il-
la appellata est
scientie dignos-
cendi boni &
mali, non quia
inde talia quasi
poma pende-
bant, sed quic-
quid esset arbor
illa cuiuslibet
pomi, cuiuslibet
fructus esset, i-
deò sic vocata
est quia homo
qui nollit bo-
num, à malo
discernere per
preceptum,

C 3

reditary

hereditary disease infecting the blood, and a stigmaticall skarre, that cannot bee done away, vntill nature it selfe shal be dissolued. For after that the man in his person had once viciated our nature, hee begate a sonne in his owne ^q likenesse, and after his image, the likenesse of sinne, and the image of corruption. And do not wee all sinne, if we liue to it, after the ^t similitude of Adams transgression, ^r preferring the pleasures of sinne to the law of God, ^u alwayes resisting the will of God? As our Fathers did so do wee. ^x For sinne taking occasion by the commandement, worketh in vs all manner of concupiscence, deceineth, and by it slayeth vs.

^q Genus humanum in parente primo, velut in radice, putruit, & ariditatem traxit in ramis. &c. Greg. ep. 33. lib. 7. indict. 2.

^r Natura erat feminalis ex qua propagamur, quâ scilicet propter peccatum vitata, & vinculo mortis obstricta, iusteque damnata non alterius conditionis homo ex homine nasceretur. Aug. l. 13. de Civ. Dei c. 14. s Rom. 5. 14. ^t Liberum arbitrium captivatum non nisi ad peccatum valet, Aug. ad Bonifac. l. 3. c. 8. v. Aet 7. 5. l. x Rom 7. 3. 1.

^u For sinne taking occasion by the commandement, worketh in vs all manner of concupiscence, deceineth, and by it slayeth vs.

The Law ever in force.

y Rom. 7. 10.

z C. 8. 2.

a Rom. 2. 15.

Quos diri conscia facti,

Mens habet ar-

tonitos & sur-

do verberare ex-

dit, Occulum

quatiente ani-

mo tortore fla-

gellum. Iuven-

al. Satyr. 13.

b C. 1. 32.

c pro magnitudine culpæ illius naturam damnationis mutavit in peius, ut quod penaliter præcessit in peccantibus hominibus primis, etiam naturaliter sequeretur in nascentibus cæteris, August. de Civ. D. l. 13. c. 3. d Grm. 2. 27.

Thus the law which by the covenant of nature was appointed to life, is by our transgression, and perversnesse become vnto vs ^z the law of sinne and of death, nature it selfe beeing iudge. For the very Gentiles without the law had their ^a thoughts accusing or else excusing one another; ^b knowing the iudgement of God, that they who commit such things as are forbidden by the law, are worthy of death. For the covenant of nature being to do this and live, the not doing thereof, but the contrary, must needs bee death ^c ipso facto. ^d In the day thou eatest thou shalt dye

the death. For our breaking the law could not dis-
 null the law, but that it is ever *in force* to binde vs,
 although never *off force* to inable vs to performe
 our duties. Nor could the forfet of our *bond* dis-
 charge our *debt* to God, but that his law is ever of
 force against vs, to exact the penalty, if there were
 not a remedy. But hath not God abrogated the
 law of nature, by contracting with vs a covenant
 of grace? Nay thereby he hath established the law
 of an holy life. ^c *The words of the covenant were the* ^{e Exod. 34. v. 28.}
ten Commandements. At the first promise of grace, ^{Deut. 4. v. 13.}
 there was a law of perpetuall ^{f Gen. 3. 15.} *enmity* set betweene
 the *seede of the woman* and of the *serpent*; and in the
 contract of the covenant with *Abraham*, obedience
 to God his law is conditioned being implied in
 his charge, ^g *walke thou before mee & be thou perfect.* ^{g Gen. 17. 1.}
 But when God established that covenant with the
 children of *Israell*, hee gaue them the law written
 most authentically with his owne finger, ^h *in two* ^{b Exod. 31. 18.}
tables of stone, to bee kept for a *testimony* of his cove-
 nant with them, in the ⁱ *arke* of his ^k *gratious presence* ^{i Deut. 10. 5.}
for ever. And by the new testament, wherein the ^l *God will* ^{l Kings 8. 9.}
 same covenat is renewed as he promised. ^m *God will* ^{Heb. 9. 4.}
put his law in our mindes, which was then put in the ^k *Numb. 10.*
arke, and will write it in our hearts, which before was ^{35. 36.}
 written in stone, that *wee may serue him in newnesse* ^{Psalm. 24. 7. 8.}
of spirit and not in the oldnesse of the letter. Did Christ ^l *1st. 31. 32. 33.*
Iesus then when he came proue so vnlike *Moses*, of
 whom he had said ^m *that he should be like vnto him?* ^{m Deut. 18. 15.}
 did he set himself so much against *Moses*, as vtterly
 to dislike, and abolish that eternall law, which was
 given

n Mat. 5. 19.

v. 17.

o Mat. 28. 20.

p Rom. 3. 31.

Age Marcion
omnesq; iam
commiserones
& coodibiles e-
ius Harerici;
quid audebitis
dicere? Resci-
ditne Christus
priora præcep-
ta non occi-
dendi, non a-
dulterandi, non
furandi? Ter-
aduersus Marci-
on. l. 4 c. 36.
The Case.

q Rom. 8. 3.

r Rom. 3. v. 19.

given by his ministry? Nay hee the lord over his owne house, wherein Moses was a faithfull ser- vant, ratifies the law in every tittle. Saying ⁿ *whoso- ever shall breake one of these least commandements, and shall teach men so, hee shall be called the least in the kingdome of heaven. For he came not to destroy the law but to fulfill it;* and he did so, not onely as the great prophet, expounding it aright, and giuing the true meaning thereof against the vaine glosses of the Scribes and Pharisees; nor yet farther as the great high priest, making satisfaction for our transgressi- ons thereof, but as the soveraign Lord and King, hee ratified it a *royall law* for euer. And there- fore in the Apostles commission he gaue them ex- presse charge to teach them, whom they baptised, ^o *to do whatsoeuer he had commanded them.* Now wee know what commandement they gaue vs by the Lord Iesus, the very same things in substance (as Saint Paul reckons them vp. 1. Thess. 4. and elswhere) which had beene formerly given in command by Moses, & were at first writtē in mans heart to know & to do, & were ever acknowledged due by the light of nature. Whereof they were very careful, be- ing *reder*, least by any means, their *doctrine of grace* by ^p *faith*, should in that respect be misconstrued.

Wherefore the law remains the perpetuall rule of our duty, whereby we should liue vnto God his glory; though it be now altogether *unsufficient* for our safety, ^q *being weake through the flesh.* ^r *Now we know that what things soeuer the law sayth, it saith to them who are vnder the law, from the which*
none

none are exempt, Iew nor Gentile, Christian, nor Heathen, *that every mouth may be stopped, and all the world become guilty before God. For by the deedes of the Law, there shall no flesh be iustified in his sight.* Which wee are taught euer to acknowledge to the praise of the glory of his iustice, and mercy, in the latter part of the prayer. First, that being shut out for the present from the *tree of life*, in the Paradise of GOD, whereof wee might haue eaten, and *haue liued for euer*, we now iustly stand bound ouer vnto death, liuing only vpon sufferance, and *begging our bread from day to day.* Secondly, the guilt of sin, by Natures admonition, doth continually gaule our consciences, with *shame, sorrow, and feare*, whilest we doe nothing but trespasse one an other, and all against GOD, transgressing his righteous Law: whereby our life is lost, and *death* the forfeite and penalty of natures bond, is a *debt* due by vs, which we can not avoyde, nor recover, vnlesse God shew mercy and forgiue. Thirdly, praying against temptations, wee acknowledge that euery thing in the world which should haue beene *for our wealth*, is now by Gods iust proceedings become vnto vs *d an occasion of falling.* For it is *inst* with God to *c punish* vs by the same things wherby we haue *offended* him; whilest through *lust* we take to heart all occasiōs of sin, as tinder takes fire, & vse all means with *rage* and fury, as fire doth fuell, to accomplish

c Ipsa confusio & verecundia quæ semper turpitudinum castra sequuntur, quasi crudelissimi carnifices conscientia, laceſſunt & improperant peccatori, & instant quæſiquædam Eumenides, agitatrices, furia, reprehensionis stimulos cordi faucio affigentes. Ipsa ſemalicia præiudicat & punit. Arnold. Boet.

val. de operibus sex dier. cap. 16. d Quibus accedendo animæ consentiendoque, quam invexere ſibi, adiuvant ſervitutem, & ſunt quodam modo propriâ libertate captivæ. Boeth. lib. 1. prof. 1. e Fiunt eadem peccata & peccatorum ſupplicia prætorum, & ſuppliciorum merita futurorum. Aug. l. 5. c. 3. contra Iul. Pelag.

^f 2 Tim. 2. 26.

^g Psal. 69. 27.

^h Ο δυνάμεις θάνατος
 εν τῷ πνεύματι καὶ
 τῷ Ἰω. 5. v. 19
 Heb. 2. 14.

ⁱ Psal. 49. 14.

^k Eph. 1. 11.

Non fit prae-
 ter eius volun-
 tatem, etiam
 quod fit contra
 ejus volunta-
 tem. Aug. En-
 chiric. 100.

^l Εξουσία καὶ αὐτῶν

καὶ οὐκ αὐτῶν ἑαυτῶν

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our owne destruction. These are the ^f snares of Sa-
 tan, wherein hee taketh men captives at his pleasure;
 these are the chaines and fetters of darknes, where-
 by he leadeth the on, that they ^g fall from one wic-
 kednes to another, and neuer come into the righteousnes
 of God, without his speciall grace and mercy. Thus
^h he that hath the power of death, that is the Deuill, be-
 ing Gods executioner, holdeth men captives through
 the feare of death all their life long, and all the long
 life of eternall death, vnder the power thereof,
ⁱ which gnaweth vpon them, like sheepe, that lye in Hell,
 where the worme dieth not, and the fire neuer goeth out.
 Yet howsoever it fare with vs, God neither will,
 nor can be defeated of his glory, who ^k worketh all
 things wonderfully after the counsell of his owne Will, e-
 uen whilest hee suffereth them to doe what ^l possi-
 bly they can, against the Law of his revealed will,
 prescribed vnto them. For he will get Himselfe glo-
 ry vpon the proud and haughty, and vpon all that
 forget God, as he did vpon ^m Pharaoh and his Hoste,
 in their iust confusion, and vtter destruction. So
 that the very ⁿ vnrightheousnesse of men, will they nill
 they, shall commend the rightheousnesse of God, ^o whi-
 lest the truth of God doth more abound through their lye
 vnto his glory. And by his speciall grace and provi-
 dence, this generall defectiō shall turne in the end;
 to the advantage of his Elect, in the advancement
 of his glory. Who knoweth to bring light out of
 darkenesse, and good out of euill. ^p What if God
 willing then to shew his wrath, and to make his

ⁿ Rom. 3. 5. ^o V. 7. ^p Rom. 9. 22.

pouer

poor knowne, suffered at the first, and endure
still with much long suffering, the vessels of wrath
fitted to destruction: And that hee might make
knowne the riches of his glory on the vessels of mercy,
which he had prepared vnto glory:

q Quod non
statim in pecca-
tores vindicat,
patientia est,
non negligen-
tia. Non ille pa-
tientia perdidit,
sed nos ad pe-
nitentiam reservavit, Aug. de verbis Apost. Serm. 35.

CHAP. II.

The Couenant of Grace.

*The Articles and Authors of Grace. The Sonne of
God the Mediatour. The Sonne of man. The offices of
Christ. The grace of our Lord Iesus. The spirit of Grace.
Preventing Grace. The state of Grace. The praise of the
glory of Gods Grace.*

*How shall we be saued, and God
be glorified by vs?*



Y grace we are saued through faith,
whereby God is glorified. For wee
by faith receiuing the benefit, giue
him the * praise of the glory of his
grace, whereby he prevents vs, where-
in he accepts vs, wherewith he succours vs, & hauing
first brought saluation vnto vs, will finally bring
vs to saluation, according to the articles of the co-
uenant of his grace in our Creed: where the agree-
ment is first drawne betwixt God the Father, Son,
and Holy Ghost, on the one part, and the holy Ca-

*The articles
and authors
of Grace.
* Eph. 1.6.*

* Ier. 31. 33

a Ier. 31. 33. 34.
Heb. 10. 16. 17.

b Pf. 50. 15.

d 2 Tim. 1. 9.

e 2 Cor. 1. 20.

tholicke Church, on the other, as he saith, * *I will be their God, and they shall be my people.* Then the conditions of the Covenant are expressed, first for this life present, the Communion of Saints, on our part with God, and with one an other in loue, according to his Law; and on Gods part, the continuall forgiuenesse of our sinnes. For so is the Covenant, ^a *I will put my Lawes in their hearts*, saith GOD, *and in their mindes will I write them.* And *their sinnes and iniquities will I remember no more.* And for the life to come, God will recouer vs from death, by the *resurrection* of our bodles, and we shall *euer liue* in his sight, praising him, as hee saith, ^b *I will deliuer thee, and thou shalt glorifie me.* Who himselfe alone is the only and all-sufficient cause of our saluation, and that of his free grace & goodnes: the *author* and first mouer, the *Mediatour* & procurer, the *immediate worker* & dispenfer of all in all. The vnsearchable loue of God the Father, who made all things, and ^c *whose desire is to the worke of his hands*, fore-seeing that *man would not abide in honour*, to glorifie him vnto eternall life, according to the course of Nature, provided from euerlasting this way of *grace*, to glorifie himselfe in our saluation. Which hee hath euer from the beginning promised, & in time performeth, ^d *calling and sauing vs, according to his owne purpose and grace, which was giuen vs in Christ Iesus before the World began.* The grace of our Lord Iesus Christ our Mediatour and Redeemer, hath abundantly performed the same for vs, ^e *in whom all the promises of God are yea, & in him Amen,*

to the glory of God by vs, ^b who verily was fore-ordai- ^b 1 Pet. 1. 20. 21
 ned before the foundatiō of the World, but was manifest
 in these last times for vs, who by him doe belecue in God,
 that raised him frō the dead, & gaue him glory, that our
 faith and hope might be in God. The Holy Ghost who
 proceedeth from the Father and the Son, doth by
 an entire fellowship, most comfortably communi-
 cate the same grace vnto vs, ^c testifying to our spirits ^c Rom. 8. 16.
 that we are the children of God in Christ, that we are
 in grace and fauour with him, and thereby work- ^d Heb. 12. 28.
 ing ^d grace in vs againe, to serue him with reuerence
 and godly feare, ^e the earnest of our purchased possession, ^e Eph. 1. 14.
 whereby we are sealed to the day of redemption. Al-
 though the severall parts of our saluation bee thus
 seuerally attributed to the Persons of the Trinity,
 for distinction in respect of their order, and the æ-
 conomy amongst themselues, according to their
 personall proprieties, yet is our whole saluation, as
 all the outworkes are, the isint worke of the Trini-
 ty. But in this whole mystery of grace, the eye of
 our faith is most set vpon our Lord I E S V S, the
^f Angell of the Couenant, ^g the Mediatour of the new ^f mal. 3. 1.
 Testament, ^h the Apostle and High Priest of our calling, ^g Heb. 12. 24.
ⁱ the Pastor and Bishop of our soules, ^k the captaine of our ^h Heb. 3. 1.
 saluation, the ^l author and finisher of our faith. Because ⁱ 1 Pet. 2. 25.
^m in him it pleased the Father all fulnesse should dwell. ^k Heb. 2. 10.
ⁿ And of his fulnesse we all receiue by his Spirit, ^l C. 12. 2.
^c ^m Col. 1. 19.
ⁿ ⁿ Job. 1. 5.
 nen grace for grace.

As he said of Abraham, so might he haue saide
 of Adam, before he was, I am. For he is the † eter-

The Son of
 God the Me-
 diatour.

† Auct. vñs. yivomē Qñr, Qñs vñs iōm. Sybil. apud Lacant. l. 4. de vera sapientia c. 6.

o Iobn. 1. 1.
 p Prou. 8.
 q Iobn. 1. 9.
 r Iam. 1. 17.
 s Heb. 1. 3.
 t Exo. 23. 20. 21.
 c. 33. 14.
 Efai 63. 9.
 u Mich. 5. 2.
 x El. 5. 8.
 * Christus est
 homo etſi De-
 us, Adam novif-
 ſimus etſi ſermo
 primarius. Ter-
 tul. de reſur.
 carn.
 y Prou. 8. 22.
 a Rationem
 verd eorum,
 quæ Deus ab æ-
 terno in ſapientia,
 id eſt in vni-
 genito verbo
 diſpoſuit, creans
 ibi omnia ſi-
 mul, quæ poſt-
 modum confe-
 quenter produ-
 cit in opera, ſe-
 cundum provi-
 ſum ordinem
 ſingula tradu-
 cens &c. Ioan.
 Sarifber. Poli-
 crat. l. 2. c. 21.
 b Col. 1. 15.
 c Nulla eſt perſonarum acceptio, quia ſic alius gratis honoratur, vt alius debito non frau-
 detur. Et mox, Nec villa eſt perſonarum acceptio in duobus debitoribus æqualiter reis, ſi
 alteri dimittitur, ab altero exigitur, quod pariter ab utroque debetur. Auguſt. ad 2. ep. Pelag.
 l. 2. c. 7. d Scientia existentium præſcientia futurorum, diſpoſitio faciendorum, provi-
 dentia gubernandorum, prædeſtinatio ſalvandorum, eſt. Ioan. Sarifber. Polycrat. l. 2. c. 21.
 e Eph. 1. 11.

nall Sonne of God, o his Word, and p Wiſdome, q the light
 r of the Father of lights, ſ the expreſſe Image of G O D,
 and brightnes of his glory, t the Angell of his preſence,
 very God of very God, begotten not made, u whoſe
 goings out haue beene from euerlaſting, and x who can
 declare his generation? * Although hee bee called
 the ſecond Adam in regard of the fleſh aſſumed;
 for, the worke of our redemption, as it was promi-
 ſed from the beginning, y The Lord poſſeſſed him, his
 eſſentiall word and wiſedome, in the beginning of his
 way before his workes of olde, the a mirrour of his
 minde, the b Image of the inviſible God, the firſt be-
 gotten of euery creature. By whom hee purpoſed to
 make all things; to preferue ſome Angels, to reco-
 uer c ſome men, of whom hee made choice in him,
 with a non obſtante, notwithstanding the generall
 fall at once in Adam, and our continuall failing
 his grace, and falſ in ſin. For the Almighty and
 onely wiſe God proceedes not meerely vpon oc-
 caſion, or according to a bare ſpeculatiue d præviſi-
 on of what would happen, but by proviſion with
 Almighty power, moſt wiſely and juſtly ordered
 by his providence, to accompliſh his owne purpoſe:
 e who worketh all things after the counſell of his owne
 will. Wherefore it ſeemes moſt agreeable to Scrip-
 ture, and to the nature of the myſtery of his will,

therein

therein revealed vnto vs, which ^f some haue well observed, that election was first *ordine natura*, in the Sonne of God, as being the *mirrour*, and then predestination by him, as the *Mediatour*; that being an act of Gods præscience, this a ^g prædisposing of his providence. ^h *For whom God did fore-know*, that is, approue, and make choice of in him, in whom he foresaw all things before he made them, from euerlasting, * *those he did predestinate, to be conformed to the Image of his Son*, in their order and time, *that he might be the first-borne amongst many brethren.* ⁱ And againe, *he hath chosen vs in him before the foundation of the World, that we should be holy and unblameable before him in loue, hauing predestinated vs to the adoption of children by Iesus Christ, to himselfe according to the good pleasure of his will.* Now Christ is the *Mediatour* by whom all things are done, as they were purposed in him the *mirrour*, from euerlasting. Hee was the *Mediatour* of creation, ^k *by whom all things were made*, and without him was not any thing made that was made. ^l *For by him all things were created that are in Heauen, and that are in Earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created for him, & by him.* He is the *Mediatour* of conseruation, ^m *upholding all things by the Word of his power.* ⁿ *For hee is before all things, & by him all things consist*, as well men as Angels, ^o *for we are all compleate in him which is the Head of all principality and power.* And he is the *Mediatour* of redemption, for the sons of men. A different manner of mediatio by Christ, for effecting that

f Durand, in 1.
sent. dist. 4. 1. q. 1
art. 9. Thom.
Aq. 1. part. q. 23.
art. 4.

g Primitiva dis-
ponentis Dei
gratia. Ioan. Sa-
tisfer. Policrat.
l. 2. c. 22.

h Rom. 8. 29.

* Antiqui præ-
destinationem
ad electos vt
plurimum re-
strinxerunt Fr.
Iun. Thef. The-
ol. 10. §. 2. vid.

Hypognost. l. 6.

Inter gratiam
& prædestina-

tionem hoc

tantum interest,

quod prædesti-

natio est gratiæ

preparatio,

gratia vero jam

ipsa donatio.

Aug. de prædest.

sanct. c. 10.

i Eph. 1. 4. 5.

k Iob. 1. 3.

l Col. 1. v. 16.

m Heb. 1. 3.

n Col. 1. v. 17.

o c. 2. v. 10.

d Col. 1. 18.

e Mat. 1. 21.

f C. 3. 17.

g 1 Iohn 3. 8

* Iohn 8. 36.

The son of
man.

h Gal. 4. 4.

i Gen. 3. 15.

k Es. 7. 14.

l Luke 1. 35.

that one eternall election of men, and Angels in him. By whom they were confirmed that they should not fall, wee are recouered though wee did fall at once in Adam, and doe often fall foule our selues.^d For he is the Head of the body the Church, who is the beginning, the first borne from the dead, that in all things he might haue the preheminence. None could bee the Lords Christ, to performe the offices of Iesus, the Sauour, implied in that title, ^e to saue his people from their sinnes, from the power and dominion of sinne, from the punishment, damnation for sin, but the Sonne of God himselfe ^f in whom alone he is well pleased, and by whom all the powers of Satan could be conquered.^g For this purpose the Son of God was manifested in the flesh, that hee might destroy the vorkes of the Denill, and deliuer vs into the liberty of the sonnes of God. * Now if the Sonne make vs freee, then are wee free indeed.

Therefore the Sonne of God, the middle Person of the three in order, became a middle person betwixt God and vs, by participation of each nature, that he might be a fit meanes, and all-sufficient Mediatour of our reconciliation, and redemption.^h When the fulnes of time was come, God sent forth his Son made of a woman, as was promised from the beginning, ⁱ The seede of the woman shall breake the serpens head, and was afterwards more plainly prophesied, ^k Behold a Virgin shall conceive and beare a son, & thou shalt call his Name Immanuel. The blessed Virgin Mary, ^l by the power of the Highest, through the working

working of the Holy Ghost, ^m conceived, bare, and brought forth our Saviour in the flesh. ⁿ *Therefore also that holy thing which was borne of her, is called the sonne of God.* As at the first ^o *God spake the word, and the spirit moved upon the deepe,* working therein an obedientiall power to be what God would: So in the fulnesse of time, the Word himselfe was made man of the blessed virgin, ^a by the ouershadowing of the same spirit, which wrought ^b *faith and obedience in her heart,* whereby shee became indeede the mother of the Sonne of God. At first shee doubted at the Angels message; ^c *How shall this bee, seeing I know not a man?* But ^d *when the spirit of God came upon her* (which might well be even whilest the Angell was speaking, ^e *As whilest Peter yet spake, the Holy Ghost fell on all them which heard the word*) then shee beleueed what was told her; that the Sonne of God should become her child, assuming flesh of her, & then shee said, ^f *Be it vnto me according to thy*

m Non autem omnes sunt sicur Maria, vtrum de Spiritu Sancto concipiunt, vtrum pariunt. Ambrosii, l. 2. in Lucam. Vbi virgo bene credula mentem suam & os suum aperuit vt diceret, Ecce ancilla &c. mox iuxta dictum Angeli Spiritus Sanctus superveniens in eam per apertas fidei ianuas, se infudit: quod autem? nimirum prius in sacrarium pudici pectoris, deinde in templum sacri v-

teri, ut Christi matrem faceret. &c. Rupertus l. 1. de operibus Sp: Sic. 9. & c. 10. conceptus iste Spiritus Sancti non generatio sed operatio est. n. Luk. 1. 35. o. Gen. 1. 2. a. Hunc ergo cum confiteamur, natum de Spiritu Sancto, & Maria virgine, quomodo non sit filius Spiritus Sancti, & sit filius virginis Mariæ, cum & de illo, & de illa sit natus, explicare difficile est. Proculdubio quippe, non sic de illo, ut de patre, sic autem de illa, ut de matre natus est. August. Enchir. ad Laurent. c. 38. b. Et idem lib. 1. de peccatorum meritis & remissis. c. 29. Non concupiscentia carnis, sed obedientia mentis virgo concepit. &c. c. Luk. 1. v. 34. Non dubitat esse faciendum, quod quomodo fiat inquirat. Ambrosii in Lucam: l. 2. obstitabant quidem adhuc multa, quæ carnis rationi dubium mouere poterant, sed procul explosis illis omnibus, d. una voluntati se committit, et i. a ex fide concipit, sicut de Sarah in epistola ad Hebræos scribitur. Guiler. hom. 3. de conceptionis. d. Atque iam tunc spiritu donatam fuisse Mariam non est dubium. Sed significatur singularis & efficacissima Sp: S. operatio, ut supra Samp. et prophet. ib. e. Actis 10. 44. f. Luk. 1. 38. Contingat mihi secundum verbum tuum, conceptus est voti. Ambrosii, l. 2. in Lucam.

E.

word.

g. Deum verum
prius mente
quàm ventre
fufcepit virgo.
Rupertus l. 1.
de operibus
Sp.S. c. 9.
Mente prius
quàm carne
concepit. Ger-
son in proem.
centl.
Refponde O
virgo Verbum,
et fufcipe
Verbum, pro-
fer tuum, et
fufcipe diui-
num. Bern.
hom. 4. super-
miſſus, &c.
Refponde
Verbum, et
fufcipe Filium,
da fidem et

word. She conceived the Word first in her ^g heart
by faith, and then his flesh in her wombe.^h Did not
Sarah her ſelfe receive ſtrength through faith to con-
ceive, & was delivred of a child when ſhee was paſt
age, becauſe ſhee iudged him faithfull who had promi-
ſed? So did the bleſſed Virgins; & more then ſo,ⁱ by
faith; ^k for ſhe hauing heard & beleeuing that the
ſeed of the woman ſhould breake the ſerpents head, as it
was promiſed at the beginning, that a virgine
ſhould conceive and beare a ſonne, God with vs, as it
was afterward propheſied, and now beleeuing
through the Holy Ghoſt that ſhee her ſelfe
was ſo highly honoured to bee that woman,
that virgin, bleſſed amongſt women, ^l as ſhee was
greeted by the Angell, ſhe became, not onely the
mother, but the ^m matter of Chriſt his humane na-
ture. And therefore her coſen Elizabeth congratulating
her conception, ſaid, Bleſſed is ſhe that ⁿ be-
leened, for there ſhall be a performance of the things
that were told her of the Lord. Thus the eternall

ſenti virtutem. Aug. Sermon. de nativ. h. Heb. 11. 11. ⁱ Felix Maria quæ Dei promiſſionem
corde amplexa, ſibi totique mundo ſalutem concepit ac peperit. Calu. in locum. ^k Lege-
rat Maria, ecce concipiet in utero, et pariet filium, imò credidit futurum, ſed quomodo
fieret non antea legerat. non enim quemadmodum fieret, vel prophete tanto fuerat reue-
latum. ^l Tantum enim myſterium non hominis fuit, ſed Angelorum ore promendum.
Ambroſ. lib. 2. in Lucam. ^m Miſit Deus Filium ſuum natum, non per mulierem,
ſed ex muliere. Baſil. in locum. ⁿ Luk: 1. 45. Vides minime dubitaſſe Mariam, ſed
credidiſſe, et ideo fructum fidei conſecutam; Ambroſ. in verba Elizabeth: Beata quæ cre-
didisti; l. 2: in Lucam. Dicens, beata quæ credidiſti, aperte indicat, quid verba Ange-
li, quæ dicta ad Mariam fuerant, per Spiritum agnouit, &c. Greg. hom. 11 in Ezek.
Itaque ab illa mox diſcedit Angelus, vtpotè conſecto planè negotio, cujus cauſa ad
illam miſſus fuerat: Gualter: hom: 3: die conceptionis.

sonne of God assumed, or tooke vnto himselfe the humane nature, and without confusion of natures, became God and man in one person.

It was necessary that Christ should bee as well man, as God, to discharge his threefold office. *The offices of Christ.*
 First of a Prophet to bring vnto vs the word of reconciliation, the glad tidings of sauing peace & trueth. For man hauing sinned, could no more endure to heare God himselfe speake in his maiesty. And therefore when the Law was giuen, they craved an intercessor, saying, ^a *Let vs not heare the voyce of God any more, lest we die*, wherefore ^b *the law was ordained by Angels in the hand of a Mediatour*. And for the gospell, Moses promised them, saying, ^c *The Lord your God shall raise up a Prophet vnto you, from the midst of your brethren, like vnto me, him shall you heare*. Therefore the sonne of God came veiled vnder the flesh, that hee might familiarly, and yet powerfully teach vs his Fathers will. Again, because ^d *euery High Priest is ordained to offer gifts, and sacrifices, therefore it was of necessity that Christ should haue somewhat also to offer*. And that such as was shadowed by their sacrifices, as might bee acceptable to God, and auaileable for vs. ^e *But without shedding of blood is no sacrifice, no remission*, ^f *Neither is it possible that the blood of buls and of goates should take away sinne*. Wherefore when hee commeth into the world he saith, *Sacrifice and offering thou wouldest not haue, but a body hast thou prepared me*. It was iust with God, that man should make

^a Exod. 20, v.

^{19.}

^b Gal. 3, v. 19.

^c Deut. 18, v.

15, 16.

^d Heb. 8: 3.

^e Heb. 9. 22.

^f C. 10. 45.

satisfaction for mans transgression, and it was meet for vs, that so the children of men might haue the *benefit* of the Sonne of mans *merit*. Lastly, for his greater conquest, and ^{1st} of the more glorious redemption of vs, and for the kingdome in vs, to the Father, from the handes of our enemies, it became our *Lord*, and *King*, the *captaine of our salvation*, to take our feeble nature, and that of the weaker vessell, that hee might shew his strength in our weakenes, and conquer Satan at his owne weapon. ^g *Hee was therefore partaker of flesh and blood, that through death hee might destroy him that had the power of death, that is, the Devill, and deliuer them, who through the feare of death, were all their life time subiect to bondage.*

^h *And it became him for whom are all thinges, and by whom are all thinges, in bringing many sonnes vnto glory, to make the captaine of their salvation perfect through sufferings, that he might bee*

ⁱ *a iust God and a Saviour.* All which offices are accordingly discharged, and performed for our reconciliation and redemption, by that one Mediatour betwixt God and man, the man Christ Iesus. The office of the great Prophet he performed in the dayes of his flesh. ^k *Hee spake as neuer man spake, and sealed the trueth of the vvord, which hee had preached with his blood, as generally all the Prophets did.*

^l *For which of the Prophets haue they not slaine.* The office of the High Priest hee performed at his death, himselfe the sacrifice, himselfe the Priest,

g Heb. 2. 14.

v. 15.

h v. 10.

i Isay. 45. 31.

k Iob. 7. 46.

l Act. 7. 52.

Priest, as hee had foretold by the vvord of his Propheſie, and hee euer makes it good vnto vs by the power of his Maieſtic. Hee ſuffered a cruell, a ſhamefull, a curſed death, vpon the croſſe, meaſuring out the heighth, and depth, the length, and breadth, of his merit and ſatisfaction, for the ſinnes of the whole world. ^m *And now he* ^{m Heb. 12. 2.} *that endured the croſſe deſpiſing the ſhame, is ſet downe at the right hand of the throne of God.* Where hee exerciſeth his regall power and authority, with all might and maieſty, making good his word and ſacrifice with God, for his faithfull people, againſt all the enemies of his grace. ⁿ *For him hath God exalted with his right hand, to bee a Prince and a Saniour, to giue repentance vnto Iſraell and forgiuenes of ſinnes.* And hee ſhall come againe to iudge both the quicke and the dead: ^o *The Lord* ^{o Ef 33. 22.} *is our iudge, the Lord is our Law-giuer, the Lord is our King, hee will ſaue vs.* Wherefore although it bee the ſcandale of the Iewes, and the reproach of Chriſtians with them, and with all Infidels vnto this day, that Chriſt ſhould come in the forme of a ſervant, and ſhould ſuffer ſuch indignity, and extremity as Ieſus did, not beſeeming the innocency, and excellency of ſuch a perſon; as they ſuppoſed the Meſſiah ſhould bee: yet is it our glory, that the Sonne of God hath vouchſafed vs ſuch grace, and ^p *God forbid that* ^{p Gal. 6. 14.} *vvce ſhould glory, ſaue in the croſſe of Chriſt Ieſus,* ^q *knowing by all the Scriptures, that hee ought to ſuffer* ^{q Luk. 24. 26. 27} *ſuch thinges, and ſo to enter into his glory.* As

11. *Pet. 1. 11.* it was shewed by the ^t Prophets through the spirit of Christ, that was in them, testifying before hand, his sufferings and the glory that should follow. ^f *Habak. 2. 3.* The vision whereof is yet for an appointed time, but in the end it shall speake and not lye. Which wee are well assured, because the promises are by him already performed. For hee hath broken the ser-pents head, in that hee ouercame the Deuils temptations in person, cast him out of possession in other men, triumphed ouer principalities, and powers on his crosse, and led them captiue when hee ascended, and hath euer since ^t silenced their deluding oracles, and hee will shortly trample Satan vnder our feete. And for the other promise of the blessing vpon all nations, hee hath ^t reconciled all vnto God in one body by the crosse, ha-ving slaine the enmity thereby, who came and preached peace to vs, that were as farre off, and to them that were nigh. ^x The very same Gospell which was preached before to Abraham, in thee shall all the nations bee blessed, was thus performed. ^y For now the blessing of Abraham is come on the Gentiles, through Iesus Christ.

The grace
of our Lord
Iesus.

^z 1. *Cor. 1. 30.*

^a *Colos. 2. 3.*

Wisdome.

^b *Math. 11. 27.*

Cui enim veri-

tas comperta

sine Deo?

Cui Deus cognitus sine Christo? Cui Christus exploratus sine Spiritu Sancto? Tetr.

L. de an. c. 1.

^z Who of God is made vnto vs wisdome, righteousness, sanctification and redemption. Wisdome in the acknowledgement of him by faith, ^a in vvhom are hid all the treasures of wisdome and knowledge; and of the Father by him, ^b For no man knoweth the Father but the Sonne, and hee to whom th^e Sonne hath reuealed him; And both by the Holy Ghost, who procee-

ding

ding from the Father and the Sonne, spake by the Prophets and Apostles, and still speaks in their word, to the heart of euery true beleeuer. ^c No man can say that Iesus is the Lord, but by the Holy Ghost, by whom we also crie Abba Father. ^d Tell mee now, who is hee that ascended and descended, and hath established the bounds of the earth, what is his name, and what is his sonnes name, if thou canst tell? If thou canst not tell, ^e Surely thou art more brutish than any man, and hast not the understanding of a man. ^f Thou hast not learned wisdom, nor hast the knowledge of the holy. ^g But wee know that the Sonne of God is come, and hath giuen vs an understanding, that wee may know him that is true: and we are in him that is true, euen in his Sonne Iesus Christ. This is the true God and eternall life. For ^h This is life eternall, to know the onely true God, and whom he hath sent Iesus Christ, whereby wee are made wise vnto saluation.

c 1. Cor. 12. 3.

d Prov. 30. 4.

e c v. 2.

f v. 3.

g 1. Iohn. 5. 20.

h Iohn. 17. 3.

Christ is our righteousness, euen ⁱ the Lord our Righteousnes, ^k whom God hath set forth to bee a propitiation, through faith in his blood, to declare his righteousness, that hee may be iust, and the iustifier of him that beleueneth in Iesus. ^l Moses describeth the righteousness of the Law, that the man that doth those thinges shall liue by them. Which Saint Paul applies vnto vs in Christ: That ^m wee need not ascend into heaven, nor descend into the deepe to seeke the man, Christ is the man, who hath fulfilled all righteousness, and hath ⁿ satisfied for our

Righteous-

nesse.

i Ier. 33. 16.

k Rom. 3. 25.

l Iustitia Dei

dicitur, non

qua iustus est

Deus, sed

quam dat ho-

mini Deus, ut

iustus sit ho-

mo per Deum.

August. tract.

26. in Iohan. m Rom. 10. 5. n v. 6. 7. o Christi caro dampnavit peccatum, quod nascendo non sensit, quod moriendo crucifixus, ut in carne nostra esset iustificatio per gratiam, ubi erat ante collusio per culpam. Ambrosi. cont. Novatian. de perni. sentia. lib: 1. cap. 2.

vnrigheteousnes.

p Rom. 10. 4.
q Cap. 5. 18.
Obedientia in
vitramlibet
partem pro-
penderit, aut
culpam adiun-
git aut grati-
am. Hæc nos
in primo Adā
traxit ad mor-
tem, hæc nos
in Adam se-
cundo ad vi-
tam vocavit.
Ambros. l. r. de

Iacob & vita beata. cap. 3. r Rom. 10. 3. l Luk. 7. 35. Deus ergo sapientia est
quia sapientia Dei Filius est: & mox, Iustificemus ergo Dominum ut iustificemur à
Domino. Ambros. in Luc. l. 5. c. 1.

vnrighteousnesse. p Wherefore hee is the end of the
Law for righteousness to every one that beleeneth. q For
as by the offence of one man, iudgement came vpon all
men to condemnation, even so by the righteousness of
one; the free gift is come vpon all men, to iustifica-
tion of life. Whereof they are altogether igno-
rant, r who going about to establish their owne righte-
ousnesse, haue not submitted themselues to the righte-
ousnesse of God. But s wisdom is iustified of her
children: And as it is our glory to glorifie God,
so to iustifie him is our righteousness.

Sanctifica-
tion.

a Heb. 2. 11.

b 2. Pet. 1. 4.

c 2. Cor. 5. 21.

d Col. 1. 21, 22.

Againe Christ is our Sanctification, for a both
hee that sanctifieth, and they who are sanctified, are
all of one, both of one nature, hee having as-
sumed the flesh, and wee through him being
made b partakers of the diuine nature by his spirit, &
both in one case, hee in our steade c being made
sinne for vs, and vvee in him by grace, d vvhom
hee reconciled in the body of his flesh, through
death, to present vs vnto God, holy and vnblame-
able, and vnreprovable in his sight. For as hee satis-
fied God for vs by his suffering; so he sanctified
vs vnto God, by offering vs vp in himself. Lo I come,
saith he, to doe thy will O Lord. And he submitted vn-
to the death, saying, not my will, but thy will be done.

e By

By the which wil we are sanctified, by the offering of the body of Iesus, once for all. And by that offering hee hath perfected for euer all those that are sanctified. Wherefore as by one mans disobedience many were made sinners, so by the obedience of one shall many also be made righteous.

^d Heb. 10. 9, 10.

^f Rom. 5. 19.

In ptimo Adam offendimus, non faciendo preceptum; in secundo autem

Adam reconciliati sumus obedientes usque ad mortem crucis. Irenæus lib. 5. advers. hæres.

Lastly Christ is our redemption. For he hath redeemed vs from the curse of the law, being made a curse for vs. For it is written: Cursed is every one that hangeth on tree. And wherefore was the death on the tree accursed about all kindes of death but as the serpent was accursed about all beastes of the field? Both for the first transgression, whereof the serpent was the instrument, the tree the occasion. The father of all mankind would needes eate the sinfull fruite of the forbidden tree, and the sonne of man must needes tast the deadly fruite of the cursed tree; to recover our saluation, as it were back againe by the same way. ^h Wherefore as in Adam all dyed, so in Christ shall all be made alive. Who hauing on the tree satisfied the law, ^k blotted out the hādwriting of ordinances that was against vs, and rooke it out of the way, nayling it vnto his crosse. And hauing so spoyled principalities & powers, he made a shew of them openly, triumphing over them in it. For when the law was satisfied and

Redemption

^g Gal. 3. 13.

Delevit chirographum, debita nostra, & affixit illud cruci, uti quemadmodum per lignum facti sumus debitores Deo, per lignum accipiamus nostri debiti remissionem, Irenæus lib. 3. cap. 17.

^b 1. Cor. 15. 22.

^k Colos. 2. 14. 15.

l Quomodo mors à capite superata videtur quæ tanta adhuc libertate sævit in membra? victa plane mors opus diaboli & peccati poena, victum peccatum causa mortis, victus & malignus ipse, & peccati author & mortis. Nam & peccatum licet simul cum Christo cruci ipsius non dubitetur affixum, adhuc tamen interim non regnare quidem, sed habitare etiam in ipso, dum vivere Apostolo permittebatur. Sic & mors ipsa minimè quidem adhuc abesse cogitur, sed cogitur non obesse, Bernard, *serm. in transitu S. Malachia, m. 1. Cor. 15. 55. 56. 57.*

α +

The spirit of Grace.

n Eph. 3. 8.

a Deus quos dignatur vocar, & quem vult religiosum facit, Ambros. 1. 6. in Lucam: c. 46. *b* Hic absque commendatis aliunde suffragiis quos cōpungit inungit, quos invitat coniun-
mat, quod præcipit efficit, Arnold. Bonav. lib. de operibus sex dierum cap. 2.

c Hæc erit vis divinæ gratiæ, potentier vique naturæ, habens in nobis subiacentem sibi liberam arbitrij potestatem, quod *augustinus* dicitur. Tertul. de an. cap. 21, *d* Eph. 2. 1. *e* 4. 18, 19. *e* Potentias habemus potestatem amisimus,

Thus the grace of God, that bringeth saluation, hath appeared vnto vs in Christ Iesus, by which *n* grace wee are saved through faith, and that not of our selues it is the gift of God, who worketh all grace in vs by his *spirit*. As by the word & spirit of God every thing was made at first as God would haue it: So now he calleth men *a* whom he pleaseth, out of the world that lyeth in wickednes, & they *b* moued & enlightened by his *spirit* belieue & come. *c* Without whose grace wee haue no present faculty, or ability by nature to make meanes for grace, or of our selues to vse the meanes being offered, *d* Being dead in sinnes and trespasses, alienated from the life of God, past feeling. For although wee haue the same *e* powers of nature as at the first, yet haue we not the same naturall power to vse them, being in our selues

utterly

utterly *indisposed* and *disabled*; as paralytikes have little or no use of their limmes and sences. And is it not often so with perfect men, *f* *that they have not the power* (as wee say) to doe on a suddaine an ordinary thing at hand, or to make use of that which is their owne? *g* Every man to whom God hath given riches and wealth, and hath given him power to eate thereof, and to take his portion, and to reioyce in his labour, *this is the gift of God.* And if it bee so with vs in these naturall things and temporall, how much more *h* in things spirituall and eternall? *i* Again what man knoweth the things of a man which is in him? Even so the things of God knoweth no man, but the spirit of God by whom they are revealed unto vs. For *k* they are such as eye hath not seene, nor eare heard, neither haue entred into the heart of man. And naturally nothing enters into the heart but by some sense, whereby wee haue all our intelligence. Now *l* the things of God are not perceiued by sense, nor comprehended by science, but by manifestation of the truth to every mans conscience, in the sight of God, through a priuate intelligence, betwixt him & vs by his spirit, whereby he revealeth himselfe in the word, *m* to whom he pleaseth, from vnder the letter, as Christ did sometimes manifest himselfe to be the word, the Sonne of God, from vnder the flesh. *n* Wherefore is there a price in the hand of a foole

f Po- { prima
tentia { secunda

τὸ ἀποκάλυπτον ἐστὶν τῷ
πνεύματι θεοῦ
Christ. in 1. ad
Corinth. hom.
24.

g Eccl. 5: 19.
h Neque fideles
sunt, nisi libero
arbitrio, & ta-
men illius gratia
fideles sunt qui
eorum a pote-
state tenebra-
rum liberavit
arbitrium. Au-
gust. ep. 107. ad
Vitalē. mox ab
initio.

i 1. Cor. 2. 10.
11.

k v. 9.

l ταῦτα τοῦ ἀποκάλυ-
πτου μὴ δυνάται
χρῆσις ἰσχυρίσασθαι
ἀποκάλυψιν τοῦ πνεύματος
θεοῦ ἀποκάλυψιν δι-
αφανεῖται.

Mæ abiq; meo
liori afflatu, ac
diviniore virtu-
te, non possunt
venire in con-

templationem hominum. Origen. l 4. contr. Celsum. *m* Ὁ θεὸς τῶν ἀποκάλυψεων
ἐστὶν ὁ πνεῦμα τοῦ θεοῦ ἀποκάλυψιν, ὃ ἐκ τοῦ
πνεύματος. Neque enim ab illis percipi aut intelligi
possunt, nisi quibus Deus & Christus eius concesserit intelligentiam. Iust. Martyr. in Di-
alog. cum Triphone Iudæo. *n* Prov. 17. 16.

44 The covenant of Grace.

to get wisdom, seeing he hath no heart to it? ^o For the naturall man receiveth not, nor indeede perceiveth the things of God, both because all our ^p naturall wisdom being carnall is earthly, and sensuall, if not deuilish; and because the things of God are supernaturall. But ^q they are spiritually discerned, by the same spirit, whereby they were revealed. ^r Surely there is a spirit in man, but the inspiration of the Almighty giveth them vnderstanding.

o 1. Cor. 2. 14.

p 1. Tim. 3. 15.

q 1. Cor. 2. 14.

r 1. Job. 32. v 8.

Preventing Grace.

z Παιδαγωγὸς ἀποστολῶν καὶ ποιεῖ ἀποστολῶν: Vocat Christofteusq; discipulus Ihsodor. Pelus.

Αὐτὸς τὸς ὅτις ποιεῖ αὐτὸν ἐν τῇ αἰσθητικῇ τῇ τοῦ ἁγίου πνεύματος ἐν ἡμῶν, Christofteus, ἀποστολῶν αὐτῶν.

z 1. Cor. 12. 11.

u Eph. 4. 7.

* 1. Job. 1. 16.

x 2. Cor. 3. 18.

y c. 4. 6.

z v. 4.

a c. 3. 18.

b Rom. 4. 17.

c Hof. 2. 23.

d 1. Pet. 2. 10.

e Gal. 4. 9.

* Ab initio fidei misericordiam consecuti sumus, non quia fideles eramus, sed ut essemus, August. ep. 105. ad Sixtum. Fidem vocat Clemens Alexand. ἀποστολῶν αὐτῶν, primam salutis inclinationem l. 2. epistolarum. Fides est prima quæ subjugat animum Deo. August. lib. de agone Christiano c. 9. e 2. Tim. 2. 19.

Every grace of God in vs, is the *impreſſe* of the like grace of God towards vs expreſſed in Chriſt Ieſus, ^f impreſſed on our hearts by the Holy Ghoſt, the almer & diſpenſer of the manifold gifts and graces of God, ^t dividing to every man ſeverally, as ^{ou} ^{re} will, ^u according to the meaſure of the gift of Chriſt. ^{*} Of whoſe fulneſſe we all receive euen grace for grace, but every grace in its order, firſt faith, then thoſe that are of faith, to wit, loue and hope. ^{*} For we all with open face bebolding as in a glaſſe the glory of God, namely ^y in the face of Ieſus Chriſt, ^z by the light of his glorious Goſpell, ^a are changed into the ſame image frō glory to glory, euen as by the ſpirit of the Lord. God that ſpake things at the firſt, when he ſpake them their being, ^{ſtill} ^b calleth things that are not, ^{iſ} ^c if they were, & anon they are ſo; ^c He ſaith to the that were ^c not his people, thou art my people; and they moued by the holy Ghoſt ſay, *Thou art my God.* ^d Now we know God by faith, ^{*} or rather we are knowne of God in Chriſt, ^e hauing this ſeale, *The Lord know.*

eth who are his. ^f And herein is loue, not that wee loued ^f him, but that he loued vs, & sent his son to be a propitiation for our sins. ^a When wee were not louing vnto him, nor any thing louely in our selues, but ^b lay weltring in our blood, & were ^c enemies in our minds by euill workes; then he reconciled vs vnto himselfe in Christ, & ^d passing by, said vnto vs, line, yet now having ^e the loue of God shed abroad in our hearts, by the Holy Ghost which is giuen vnto vs, ^f we loue him also though wee haue not seene him, & ^g wee reioyce not onely ^e in hope of his glory, but in our afflictions for his sake, with ioy vnspokeable and full of glory, ^h because the spirit of glory & of God resteth vpon vs. And still wee follow after in hope, God succouring vs with his grace, ⁱ if hauing not yet attained, wee may by any meanes apprehend that for the which wee are apprehended of Christ Iesus. ^k In whō after that we beleiued, we were sealed with that holy spirit of promise, which is the earnest of our inheritance, vntill the redemption of the purchased possession, vnto the praise of his glory. ^l Now the spirit & the bride say, come, & let him that heareth say, come. And let him that is a thirst come, and whosoever will, let him take the water of life ^m freely.

^b 1. Pet. 4. 14. ⁱ Phil. 3. 11. 12. & Eph. 1. 13. 14. ^l Rev. 22. 17. ^m Ideo gratia quia gratis datur, ideo gratis datur, quia non quasi merces redditur post discussionem meritum, sed donum datur post delictorum veniam, August. de verbis Domini: serm. 61.

If it were in man to preuē: God by preparing & disposing himselfe vnto grace, or any way to make himselfe more worthy thereof than others, why should not ^m Israel that followed after the law of righteousness, haue at-

^f 1. Iohn 4. 10.
^a Non habet homo vnde diligat Deum nisi ex Deo, Aug. l. 15. de tri. c. 17.
Tales nos amat Deus, quales futuri sumus ipsius dono, non quales sumus nostro merito; Conciliū Araucanū 2. can. 12. vid. plur. c. 25.
^g Amor Dei, quo pervenitur ad Deum, non est nisi à Deo patre, per Iesum cum Spiritu Sancto. Per hunc amorem creatoris, bene quisque vivit creaturis Aug. lib. 4. cont. Iul. c. 3. ad calcem.
^b Ezek. 16. 6.
^c Ios. 1. 21.
^d Ezek. 16. 6.
^e Rom. 5. 5.
^f 1. Pet. 1. 8.
^g Rom. 5. 2. 3.

^m Rom. 9. 13.

¶ *Modis iustitiam
legis regulam
etiam dicitur in iustitia
boni iustitiam addit
et dicitur in bono.
Chrysostomus, homil.
30. in acta. A.
post.
¶ Mat. 13. 11.
¶ Phil. 3. 5. 6.
¶ Tit. 3. 5.
¶ Rom. 9. 30.*

¶ *Rom. 10. 20.
¶ Fides erat que
data est non o-
ranti; quia utri-
que nisi data
esset, orare non
posset, quomo-
do enim invo-
cabunt &c. Aug.
ep. 105. ad Six-
tum.*

¶ *1. Cor. 1. 26.
* Deum præte-
riisse multos
philosophos,
homines acu-
ti ingenij, &
eximie erudi-
onis, præterisse
etiam multos,
qui, si civiles*

*mores spectes, innocentes erant, & vitæ probatæ, ut enim divitiarum misericordiarum suarum patefaceret, id magis consequitur, si eos adducat, qui & magis reluctantur, & propter vitæ merita ab ea magis sint alieni, quam si eos qui humanæ rationi videntur esse aptiores. August. 1. lib. ad Simplicianum quæst. 2. x. Mat. 20. 16. 72. Tim. 1. 9. * Electi sunt ante mundi constitutionem, ea prædestinatione, in qua Deus sua futura facta præfixit, electi autem sunt de mundo ea vocatione, qua Deus id quod prædestinavit implevit. August. de prædest. sanct. c. 17. z. 2. Thess. 2. 13.*

‘tained to the law of righteousness? Because they
‘sought it not by faith. True: but why did they
not beleue? because they ⁿ had not the grace,
‘For to them it was not given to know the mysteries of
of the kingdome of heaven. And for them who re-
ceiued the Gospell vnto salvation, Saint Paul who
was ^p an Hebrew of the Hebrewes, and concerning the
righteousnesse which is by the law blamelesse, professeth
saying, ⁱ not by the worke of righteousness which
‘we haue done, but according to his mercy he sa-
‘ved vs. And how did ^r The Gentiles which followed
not after righteousness, attaine vnto righteousness eue the
righteousnes which is by faith? Esaias is bold & faith,
‘I was found of those that ^t sought mee not, I was
‘made manifest to those that asked not after mee.
^u And why are not many wise called, ^{*} many who
haue the same meanes, and far better naturall parts,
helpes of art, and commendations of life, then some
poore Publicans and sinners? Wee see our calling,
How that ^x many are called but few are chosen, as it
pleaseth him, ^y who hath saued vs and called vs
‘with an holy calling, not according to our
‘workes, but according to his owne purpose and
‘grace, which was given vs in Christ Iesus ^{*} be-
fore the world began. ^z ‘Wee are bound there-
fore to giue thanks vnto God alwaies, for the be-

‘loued

'loued of the Lord, because God hath from the
'beginning chosen them vnto saluation through
'sanctification of the spirit, and beliefe of the
'trueth, wherevnto wee are called by the Gospell.
Whilest many others stand ^a *proscribed* by the law,
whereby they were of *old fore* written to condem-
nation. For the law remaineth an ^b *hand-writing* a-
gainst them *uncancelled*, ^c *who receiue not the lone of*
the truth that they might be saued.

a *ἡ πάλαι προγε-
γραμμένη ἡς νό-
τις κρίσις*: *lud. 4.*
προγεγραμμένη,
proscripti Plu-
tarch. in Syll. p.
825. & 863.
b *Col. 2. 14.*
c *2. Thess. 2. 30.*

The state of Grace.

d *Hab. 2. 4.*
e *Habet popu-
lus Dei pleni-
tudinem suam,
& quāvis mag-
na pars hominū
saluantis gratiā
aut repellat, aut
negligat, in elec-
tis tamen &
praefectis, atque
ab omnium ge-
neralitate dis-
cretis, specialis
quorū censetur
vniuersalitas, vt
& de toto mun-
do, totus mun-
dus liberatus, &
de omnibus ho-
minibus omnes
homines vide-
antur assumpti.*
*Ambt. de vocat.
Gent. lib. 1. c. 3.*

^d Now the *just* shall *line* by his faith, for it shall bee
vnto him according to his faith, which is of life,
from God the father, in Christ Iesus his sonne our
fauour, by the Holy Ghost, quickning the Holy ^e *Catho-
lique Church*, which is his body, ^f *the fulnesse of*
him that filleth all in all. A life of grace here by *re-
conciliation* and *communion* with God, and a life of
glory hereafter, thorough the *forgiuenesse* of sinnes,
and *resurrection* of our bodies to eternall life; The
^g *grace* of life in Christ worketh in vs a life of
grace by his spirit. For the sanctifying gra-
ces of GOD rest not in the *habit*, but are in *acti-
on*. ^h *The worke of faith, the labour of lone, the*
patience of hope. ⁱ By faith A bell, by faith Abra-
ham, by faith every one of the holy men in the
cloud of witnesses, did some notable worke, which did
evidēce their faith to be indeed, as they professed.
^k *Wherefore God was not ashamed to be called their God.*
^l *Faith wrought with their works, for* ^m *without faith it*
is impossible to please God, ⁿ *& by workes was their faith*
made perfect: For the perfection of vertue consists
f *Eph. 1. 23. g. 1. Pet. 3. 7. h. 1. Thess. 1. 3. i. Heb. 11. k. v. 16. l. 1. am. 2. 22. m. Heb. 11. 6. n. 1. am. 2. 22.*

in

o c. 1. 4.
p 1. Ioh. 3. 18.
7 Iam: 2. 5. 16.

r 20. 26.

f Iam. 2. 18.

t Tit. 3. 8.

u Iam. 2. 16.

* Iud: 12.
x Rom: 3. 4 5. C.
y Iam: 2.

z 1. Ioh. 3. 7.

a 1. Tim: 1. 14.

b 2. Pet: 1. 3.

in *action*. So must ^o Patience haue her perfect worke; ^p So must *loue* be not in word, neither in tongue, but in *deede* and in *truth*. ^q "If a brother or a sister be naked, and destitute of dayly foode, and one of you say vnto them depart in peace, bee you warmed and filled, notwithstanding you giue them not those things, which are needfull to the body, what doth it profit? ^r *Faith without workes is dead*, and so is loue, no faith indeede, but a bolde presumption; no loue indeede, but a meere pretence. ^s "Shew mee thy faith by thy workes, but do thy *workes* before God *in faith*. By faith our selues are *iustified before God*, by good workes our faith and profession are *iustified*, and *approved vnto men*. For thereby it appears that wee are *in the faith*, and that our *faith is in God*. ^t "This therefore is a faithfull saying, that they which haue beleued in God, bee carefull to ^u maintaine good workes. ^v For as the body without the spirit is dead, so faith without workes is dead also. And if our faith be dead, whereby wee liue, how dead are we? ^x *twice dead & plucked up by the roots*. ^y "We are justified by a liuely faith, sayth Saint Paul, ^z *We are not iustified by a dead faith*, sayth St Iames, wherefore little children, ^a Let no man deceiue you, sayth St Iohn. Hee that doth righteousnesse, is righteous, even as hee is righteous. ^b Now the grace of our Lord is exceeding abundant, with faith and loue, which are in Christ Iesus. ^c *According as his Diuine power*

power hath giuen vnto vs all things that pertaine vnto life & godlines, through the knowledge of him that hath called vs to glory and vertue.

Now although the whole Church, and euery true member thereof, whom the Father hath chosen, whom the Sonne hath redeemed, whom the Holy Ghost hath effectually called, through sanctificatiō & sprinkling of the blood of Iesus, bee holy in Gods account, & although God bee glorified in his Saints here vpo earth, by their blessed cōmunion with him, & with all men in loue, wherby they are also highly dignified, & in a manner died, *being made partakers of the diuine nature*, so that they doe far excell al the world besides, *that lieth in wickednes*: yet whe all is done, we beleue & confesse, that we haue stil need of farther grace & mercy, *euē the forgiuenes of our sins*, if by any meanes we may attaine the resurrection of our bodies to eternall life. Wherfore as on the one side, *If we say that wee haue fellowship with God, & walke in darknes, we lye, & doe not the truth*. So on the other side, *If we say that we haue no sin, wee deceiue our selues, and the truth is not in vs*. But if we confesse our sins, he is faithfull and iust to forgive vs our sins, & to cleanse vs frō all vnrighteousnes. If any man think that being of the Church, & in the cōmunion of Saints, hee needeth not the forgiuenesse of sins to the last, let him also raise his own body, frō death to life. *But wee looke for the Sauiour, the Lord Iesus Christ, who shall change our vile body, that it maybe fashioned like vnto his glorious body, inheriting eternal life*. Which begins so soō as we beleue, *for the houre is come, that the dead heare the voice of the son of God, & they that heare it liue, & neuer ends, nor shall euer be quite interrupted by sin, nor death*. *For he that beleeueth hath euēlasting life, & shall not come into condemnation, but is passed from death to life*.

c 2 Pet. 1. 4.
d 1 Iohn 5. 19.
e In hac vita
multi sine cri-
mine, nullus
verò else
sine peccatis
valet. Greg. in
Moral.
Væ etiam lau-
dabili hominū
vitæ, si remota
misericordia
discutias eam.
Aug. 1. 9. confel.
c. 13.
Nemo sine pec-
cato. Negare
hoc sacrilegi-
um est. Solus
enim Deus si-
ne peccato est.
Confiteri hoc
Deo immuni-
tatis remedi-
um est. Am-
brof. in Pl. 118.
v. vii.
f 1 Iohn. 1. 6.
g V. 8.
h Phil. 3. 20, 21.
i Iohn 5. 25.
k V. 24.

*The praise
of the glory
of Gods
grace.*

1 Habak. 2.

m v. 2.

n Gal. 3.

o v. 11.

p v. 12.

q Rom. 3. 27.

r 1 Cor. 1. 31.

f Totum Deo

detur qui volun-

tatem hominis

bonam præpa-

rat adjuvan-

dam, & adju-

vat præpara-

tam. August.

Enchir. ad Lau-

roit. c. 37.

t Tit. 2. 10.

u 1 Tim. 6. 1.

** 2 Cor. 3. 5.*

x Hominis bo-

num propositū

adjuvat quidem

subsequens gra-

tia, sed nec ipsū

esset nisi præce-

deret gratia.

Aug. l. 2. contra

duas Pel. ep. c. 9

y Phil. 2. 13.

z Sine illo. vel

operante ut ve-

limus, vel coo-

perante cum

volumus ad bo-

na pietatis ope-

ra nihil vale-

mus. Idem de

grat. & lib. arb. c. 27.

The brieft of all is, that, ¹ *The iust shall liue by his faith;* which the Prophet *Habakucke* received of God, like as *Moses* received the Law, namely vpon his watch-towre, with expresse charge ^m *to write it, and to make it plaine on tables.* And the Apostle hath ⁿ *giuen vs the constat thereof, purposedly* ^a *compa-*
^o *ring the two covenants together.* ^p *That no man*
^q *is justified by the Law in the sight of GOD it is*
^r *manifest, For the iust shall liue by faith.* ^f *And the*
^g *Law is not of faith, but the man that doth them,*
^h *shall liue in them.* ⁱ *Where is boasting now? It is*
^j *excluded. By what Law? By the Law of workes?*
^k *Nay, but by the Law of faith.* ^l *That according as*
^m *it is written, He that glorieth, let him glory in the*
ⁿ *Lord. Which we doe, if we beleiuue & doe as we*
^o *professe: if denying our selues, & al other means,*
^p *we ascribe the whole worke of our saluation to God*
^q *alone, indeauouring so to liue, as may* ^r *adorne the*
^s *doctrine of God our Sauiour in all things, and not cause*
^t *his Name & doctrine any way to be blasphemated.* First
acknowledging our own naturall vnworthines, &
vntowardlines, ^u *who are not able of our selues, to think*
^v *any thing as of our selues, wee giue God the praise of*
^w *his preventing grace, & who worketh in vs both to will,*
^x *and to doe, of his good pleasure.* And then of his ^y *assi-*
^z *sting grace if we be willing, & obey,* ^a *and receiue not*
^b *his grace in vaine,* ^c *but bring forth frutes meete for*
^d *repentance.* For by well-doing wee shall shew forth the
praises of him, ^e *that hath called vs out of darknes, into*
^f *his marvailous light,* ^g *& shall thereby occasion others*
^h *also to glorifie God in the day of their visitation.* ⁱ *Here-*

^a 2 Cor. 6. 1. ^b Mat. 3. 8. ^c 1 Pet. 2. 9. ^d V. 13. ^e Ioh. 15. 8.

by God is glorified, that ye beare much fruit. Againe acknowledging our vnanswerablenesse yet to the grace receiued, by reason of our continuall infirmities, we giue him the praise of the al-sufficiency of his grace to saue vs, notwithstanding our manifold deficiencie therefrom, whilest his strength is made perfect in our weaknes. Therefore wee glory in our infirmities, that the power of Christ may rest vpon vs. And withal confessing our continuall sinnes, we giue him the praise of his righteousness, ^h who is iust to forgive vs our sinnes, though many times hee suffer not malefactors to goe vnpunished. ⁱ As Ioshuah willed Achan to make confession of the fact, & to giue glory to GOD. And as Dauid himselfe did, saying, ^k against thee haue I sinned, & done this euill in thy sight, that thou maist be iustified when thou speakest, & cleare when thou iudgest. Lastly, beleeuing the resurrection of the body, we giue God the praise of the exceeding greatnes of his power to vs-ward who beleue, ⁿ according to the mighty working of his power, whereby he is able to subdue all things vnto himselfe. As ⁿ Abraham beleiuing God, who quickneth the dead, against hope beleueed in hope, & staggered not at the promise through vnbeleefe, but being strong in faith, gaue glory to God. And if we giue him the praise of the glory of his grace, ^o hee will giue vs both grace & glory, & no good thing shall he with-holde from them that liue a godly life. ^p Wherefore let not the wise man glory in his wisdome, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glo-

f Majoris pretij
beneficium est
quod praestatur
indignis, Salvi-
an. l. 4. de gub.
Dei,
g 2 Cor. 12. 9.

h 1 Ioh. 1. 9.

i Iosh. 7. 19.

k Ps. 51. 4

l Eph. 1. 19.

m Phil. 3. 21.

n Ro. 5. 17. 18. 20

o Ps. 84. 17.

p Ier. 9. v. 23.

q Ou xap i d u a -

u a i d e g i a u i i r

o g l a , a ' m ' i r a j

x e e r n n e O u

i s i n i c o m p i a .

Basil. hom. in

Plal. 33.

V.24.

‘rieth, glory in this, that hee vnderstandeth, and
 ‘knoweth me, that I am the Lord which exercise
 ‘louing kindnes, judgment & righteouſneſſe in the
 ‘earth; for in theſe things I delight, ſaith the Lord.

CHAP. III.

The Testaments.

*The will of God. The word. The Scripture. That the
 Scripture is the word of God. The intent of it. The coſent
 in it. The old legall Teſtament. The new Evangelical Te-
 ſtament. The event of propheſies. The power of the Goſpel,
 The Church. The administrators and ouerſeers. Scrip-
 ture the abſolute Canon of faith and life.*

*What aſſurance is there of the Co-
 venant of Grace?*



The Will.

^a 1 Pet. 3.7.

^b Luke 23.29.

^c Heb. 9.16, 17.

WE haue GOD his Word for it in the
 Scripture, and that in two Teſtaments,
 both written from his owne mouth,
 and by the direction of his Spirit.

The covenant of grace being not a
 bargaine made with God by our owne felues, but
 procured for vs by the interceſſiō of a Mediator, &
 that through his death, he therefore diſpoſeth the e-
 ſtate of life ſo purchaſed, to the ^a heires of grace, by
 Will and Teſtament. ^b I bequeath, ſaith he; ^a Kingdome
 vnto you, as my Father hath bequeathed vnto me. A Te-
 ſtamēt is a covenāt by wil, made good by the death of
 the

the Testator, who alone prescribes the *conditions* on both sides, because he enables the *Executour*, who *proving the Will, stipulates* & gives his faith by *acceptilation*. For he that accepts the offer, undertakes & binds himself to performe the *conditiō*. So is the estate of grace conveyed by ^d *covenant testat*, or by *testament covenanted*, in which respect the tearmes are promiscuouſly vsed. And the authentike *bookes* of Scripture, being the publike *instruments* of God his will in writing, are called *testamēts*, because they containe the *perfect will of God concerning vs in Christ Iesus*; the *Gospell* declaring what hee will doe for vs, the *Law* what seruice he wil haue vs doe vnto him. Whatſoeuer els is mentioned in *Scripture*, whether God's *promises* or *threats* of things tēporal or eternall, or his *works* of creatiō, or providence, his *blesſings* or *iudgments*, or whether the *words* or *deeds* of men or angels, good or bad, all serue one way or other to confirme, or illustrat the will of God, cōcerning vs, in some point of the *Law*, or in some article of our *Creed*. Which two parts of the *covenant*, as it were the *condition* & the *obligation*, haue bin euer the same in substāce, though not always in like māner dispensed, especially the *Gospell* by reason of some weighty circūstances. The *Law* was neuer *giuen* or made *positiue* without the *Gospell*, neither is the *Gospell* now without the *Law*, although the *old testament* be vsually called the *Law*; & the *new* the *Gospell*, because the *Law* is *predominant* in the one, and the *Gospell* in the other; and the forme of the *covenant*, is in the one *legall*, in the other *Evangelicall*.

d Berich. Fœdus, Διάθηκη, Testamentum, vid. Iun. paral. l. 3. in c. 9. ad Heb. ver. 15. &c.

e Quæ Deus occultis esse voluit, non sunt scrutanda; quæ autem manifesta fecit non sunt neganda, ne in illis illiciti curiosi; & in istis damnabiliter inueniamur ingrati. Ambros. l. 1. de vocat. Gent. c. 7.

The Word. - At first it was only a promise by word of mouth,
 f Gen. 3. 15. f *The seed of the Woman shall breake the Serpents head.*
 Which GOD afterwards drew in forme of Cove-
 nant with Abraham, saying, g In thy seed shall all
 g c. 12. 3. the Nations of the earth be blessed. h And he re-
 h Rom. 4. 11. ceined the signe of circumcision, a seale of the righteous-
 nesse of faith. It pleased the Son of GOD in personall
 appearances, to converse with men more familiar-
 ly, & to acquaint them with his Fathers will, and
 purpose by liuely voyce, whilest yet they walked
 with him, in their vprightness & simplicity. i Such
 i Haberm. vocalis traditio nescio quid latentis energiz. Hier. kind of instruction, by the Word himself in person, did
 best besit the infancy of the Church, that wee might
 betrayned vp by degrees to spell his grace, when it
 should afterward be committed vnto vs in writing.
 And it was needfull for the first beleeuers to haue a
 more immediate conference with God, that they
 might beginne to vs in the faith, with a full assu-
 rance. Who also being long liued & faithfull, might
 more safely transfer the will of GOD committed to
 their trust, by tradition to their posterity, for many
 generations. k Shall I hide from Abraham, sayth the
 k Gen. 18. 17. 18 Lord, that thing which I will doe, seeing that Abraham
 19. shall become a great & mighty nation, & all the Nations
 of the earth shall be blessed in him? For I know him that
 he will command his children and his household after him,
 and they shall keepe the way of the Lord.

*The Scrip-
 ture.*

But when once the Church was growne by the
 blessing of GOD, as he had promised, into a nation,
 then confirming the covenant with them, which
 he had made with their Father Abraham, GOD

gaue them the copy of his Will in writing,¹ the ten commandments written with his owne finger, & the whole Law written by Moses, with the history of the Creation, & of his providence from the beginning of the world. And after Moses was gone,^m with whom God spake face to face, he continually stirred vp other Prophets, whom he instructedⁿ by dreams & visions & secret inspirations, rising vp early, & sending them day by day vnto his people Israel, whom they acquainted, in the name of the Lord, with his will frō time to time, according to the Law & the testimony. Whose propheties or sermons were recorded by themselues, & other^o publike notaries to the same spirit of truth, & were receiued by the people of God, & to whom he had written the great things of his law, whereby they might try & examine the same, & to whom his Oracles were committed in trust, their chiefest prerogative & advantage aboue all nations, vntill himself came and confirmed all, saying, *Search the Scriptures for they testifie of mee.* ¹ All Scripture is giuen by inspiration of God, & the prophesie came not in old time by the will of man, but the holy men of God spake as they were moued by the Holy Ghost. ² But in these last dayes, God hath spoken vnto vs by his Sonne in the flesh. For^u the great saluation began to be spoken by the Lord himselfe, as it is reported in^{*} the Gospell, a creatise of all that Iesus began both to doe and teach, and^{*} it was confirmed to vs by those that heard him. God al-

1 Exod. 31. 18.

m c. 33. 11.

n Numb. 12. 6.

o Qui hæc scripsit valde superuacue quæritur. Ipse hæc scripsit qui hæc scribenda distavit. Quid aliud agimus nisi legentes literas magni cuiusdam viri de calamo perferuntur? Græg. præf. in Iob. c. 1. Hæc prius per prophetas, deinde per seipsum, postea per Apostolos, quantum satis esse iudicauit, locutus, etiam scripturam condidit, quæ canonica nominatur, eminentissimæ autoritatis: Cui fidem habemus de his rebus quæ ignorare non expedit, nec per nosmetipsos scire idonei sumus. August. de civ. Dei lib. 11. cap. 3. p Hof. 8. 12. q Rom. 3. 2. r 1o n 5. 39. s 2 Tim. 3. 16. t Heb. 1. 2. u c. 2. 3.

^{*} Act. 1. 1. x Heb. 2. 3. 4.

y 2. Pet. 1. 15.
Apostolos i-
dem Evangeli-
um quod prae-
conauerant
postea per Dei
voluntatem in
Scripturis no-
bis tradidisse
fundamentum
& columnam
fidei nostrae fu-
turum dicit
Irenaeus l. 3. c. 1.
z Coloss. 4. 16.
a Ipsi sane pau-
ci esse debe-
runt, ne multi-
tudo vilece-
ret, quod cla-
rum religione
esse oporteret,
nec tamen ita
pauci ut eorum
non sit miran-
da consensus.
Aug. de Civ. D.
That the

Scripture is
the Word of
God.

b Non ex sapi-
entia sapiens
Deus, sed ex sa-
pientie Deo sa-
pientia proce-
dit. Orig. ad
Rom. in calce.
c Col. 2. 3.

so bearing them witness both with signs & wonders, & diuers miracles and gifts of the Holy Ghost, according to his own will. y Who also provided that after their decease, the Church might alwayes haue a memori- all of those things which they had preached. And therefore after their acts, it was not greivous vnto them to write the same things which they had taught, & for vs it was a safe thing, that by their se- verall epistles, some of them to the Church in general, which were accordingly dispersed, in many places, others to certaine particular Churches, which they also z were to communicate vnto others, as it were so many copies, in so many mens hands, to be a produ- ced, all consenting in the same truth, we might be as- sured of God his will, & confirmed in the present truth. And last of all S. Iohn, who was, as wee may say, of Christ his bosome, besides his Gospell, and E- pistles, continued on by revelation vntill his coming againe, foretelling all things concerning the Church of God in the mean time, which experience makes good dayly in our eyes.

Now wee may bee sure that the Scripture is the Word of God, Not only because it saith so, but proues it by a threefold argument not to be eluded. The intent of it, The consent in it, The event by it. b Theo- logic is not the inventiõ of humane study, but as the name imports, it is the Word of God, which he spake, and which speaks of him. For God is both the author and the matter thereof, & all in Christ, c in whom are hid all the treasures of wisdome & know- ledge. Which mystery provided in the counsell of God

God from everlasting, it was needfull for vs to know from the beginning, that we might haue the benefit thereby, and God the glory by vs.^d And that could not be, but by God his owne word, who onely was priuie to his owne purpose. Therefore the eternal word and wisdom of the Father,

^e Who was euer delighted to bee with the sonnes of men, hath spoken in diuerse manners, at sundry times; at first in personall appearances, ^f the forerun- nings of his incarnation, afterwards by his forewitnessing spirit in the Prophets, for ^g the testimony of Christ Iesus is euermore the spirit of prophesie, and now at last in the flesh, as was promised from the beginning. Hee is the Word in substance, whereof the Scripture is the utterance. The vnbeleeuing Iewes cavilled with Iesus, ^h that his testi- mony of himselfe was not good, ⁱ iudging of him after the flesh, and according to their manner ^k who re- ceined honour one from another, and sought not the ho- nour that comes from God.

But as Christ then proved himselfe to bee the Word incarnate, so doth the Scripture proue it selfe to bee the word written. ^l Hee that speakes of him- selfe, seekes his owne glory: but hee that seekes his glory that sent him, the same is true, and there is no unrighte- ousnes in him. So did Christ seeke the glory of God vnto the death, so doth the Scripture throughout. For it is the maine scope both of the law and of the gospel, and of all that haue spoken or written the word of God. For they speake not in their owne names, in any vaine-glory, but in the name

H

of

^d Edocuit au- tem Dominus, quoniam De- um scire nemo possit, nisi Deo docente, hoc est.

line Deo non cognosci De- um: Irenaeus: l. 4: c. 14:

^e Prov. 8: 31:

^f Praeludia in- carnationis

Terul:

^g Revel: 19: 10:

^h Iohn: 8: 13.

ⁱ v. 15.

^k c. 5: 44.

The intent of Scrip- ture.

^l Iohn: 7: 18.

* Num verò
Deus & men-
tis & vocis &
linguæ artifex,
disertè loqui
non poterit?
Imò verò sum-
ma providen-
tia carere fuco
voluit ea, quæ
diuina sunt,
vt omnes in-
telligerent,
quæ ipse om-
nibus loque-
batur. La-
stant.

o Pl. 19. 8.

p Heb. 4. 12.

q Institui ani-
mum intende-
re in Scripturas
sanctas, vt vi-
derem quales
essent, et ecce
video rem non
compertam
superbis, neq;
nudatam pue-
ris, sed incesu
humilem, suc-
cessu excellam,
& velatam my-
sterijs. August.
l. 3. confel. c. 5.
r Iob. 5. 34.

f Deut. 17. 6. Iob. 8. 17. t v. 15. c. 5. 45. u Rom. 15. 4. w Iob. 20. 31. x Nulla
alia scriptura nisi ista immediate ducit ad vitam beatam, quæ sola est vita simplicitè quæ
mortem nescit, Lyranus in prolog: in SS. bibl.

of the Lord, thus saith the Lord, and they conceale
not their faultes, and infirmities, that God only may
haue the glory of. his owne word. Which though
it be sometimes ⁿ plaine, is alwaies ^o pure, though
sometimes darke, is alwayes ^p powerfull, & in all re-
spectes most ^q maiesticall. Againe, ^r I receiue not testi-
mony from man, saith Christ, but these things I say, that yee
might be saved. Indeede in matter of iudgement,
where there is a claime of right, & a strickt proceed-
ing in law, ^t euery word shall stand, in the mouths of
two or three witnesses. ^u But I iudge no man, saith
Christ. So for the Scripture first of the old Testa-
ment: ^v Whatsoeuer thinges were written afore-
time, were written for our learning, that wee
might haue hope. And for the Gospell in the
New Testament: ^w These things are written, sayth
Saint Iohn, that yee might beleue, that Iesus is the
Christ the Sonne of God, and that beleueing you might
haue life through his name.

Wee may bee sure all this is not forged by any
creature, man or Angell, good or bad: for none
that hath any feare of God, durst arrogate to him-
selfe such power, & authority, as is proper to God
alone; and no Deuill nor instrument of his, would
euer speake so much good of God, and ^x so much for
our good, to his glory in our saluation. It is our part

therefore

therefore to giue him the *glory*, that we may reape the *benefit*. y^c Hee that hath receiued the testi- y Iohn. 3. 33.
 'mony of Christ, hath set to his seale, that God is
 'true; but he^t that beleueeth not, hath made God a lyar, z 1. Iohn. 5.
 because hee beleueneth not the record that God gaue of his
 Sonne. And this is the record, that God hath giuen to vs
 eternall life, and this life is in his Sonne. It were vnrea-
 sonably foolish for vs in this case to demand far-
 ther prooffe of God his word, because it is a case
 not of iudgement but of couenant, and that of his free
 grace, for our only benefit, not for any advantage to
 himselfe; and that vpon this onely condition, that
 wee truely beleue and accept it. a Hee that beleueneth
 shall neuer come into condemnation, b Hee that be-
 'leeueth not, needeth no more iudging, hee is al-
 'ready condemned in himselfe, because hee hath
 'not beleued. For therefore his sinne remain-
 neth, for the which the law condemneth. Will
 condemned malefactors stand vpon it, to haue the
 King proue his pardon, before they will accept it?
 c This therefore is a faithfull saying & worthy of all ac-
 ceptation, that Iesus Christ came into the world to save
 sinners. Let him receiue it that can, saying, I am
 the cheife.

a Ioh. 5. 24.

b Ioh. 3. 18.

c 1. Tim. 1. 15.

For the *consent* of Scripture, it hath in effect bin
 declared already, the summe whereof is, that the
 Law and the Prophets giue testimony to Christ, fore-
 telling what he should doe. d Search the Scriptures,
 saith he, for they testifie of me. e And he againe giues

The consent
in Scrip-
ture.d Ioh. 5. 39.
e Quibus Do-
minus testi-

monium perhibet, tanquam testibus suis, Aug. 1. 2. contra ep. Gaudentii, c. 23.

f Iob. 5. 36.
 g Iob. 33: 19.
 h Nam quia
 latorem duo
 testamenta per
 vnum pacta
 Deum in Chri-
 sto copulat vna
 fides, Lex anti-
 qua novam
 firmat, veterem
 nova complet:
 In veteri spes
 est, in novitate
 fides. Sed ve-
 tus atq; no-
 vum coniun-
 git gratia
 Christi.
 i Exod. 25. 18.
 c3: 7: 8. 9.
 Nonne ran-
 quam duo Se-
 raphin cla-
 mant adinui-
 cem concinen-
 tiam laudis
 altissimi:
 Ita duo testa-
 menta fideliter
 concordantia
 sacramentum con-
 cinnunt verita-
 tem Deo? Aug.
 ep. 119: ad Ia-
 nuar.
 k 1. Pet. 1. 12.
 Eic αὐτῶν ἀνδρα-
 γιών αὐτοῦ
 αὐτῶν.
 l Eph. 3. 9. 10.
 m 1. Kings: 7. 21.

testimony vnto them, performing what they fore-
 spake of him. ^f The workes, saith hee, that the Father
 hath giuen me to finish, the same workes doe witnesse of mee.
 For all things were foretold of him, & that when
 they came to passe wee might beleene. So that the two
 Testaments giue ^h mutuall testimony one to the other
 in Christ, and both giue testimony of him, and he to
 them: like ⁱ as the 2. Cherubims, ouer the mercie seate,
 point with their wings one to the other, and both
 looke downe into the Arke of the couenant. They in
 the Old Testament ^k minister the thinges, which are
 now reported vnto vs, by them that haue preached the
 Gospell vnto vs, with the Holy Ghost sent downe from
 heaven, which thinges the Angels desire to looke into:
^{c1} Even the mystery which from the beginning of
 the world hath been hid in God, who created all
 thinges by Iesus Christ, which now by the
 Church is made knowne vnto principalities and
 powers, in heavenly places, euen the manifold
 wisdome of God, according to the eternall pur-
 pose, which hee purposed in Christ Iesus our
 Lord. The word in substance and the word in
 utterance, the two principall pillars of God his
 Church stand like the ^m two pillars in Solomons porch,
 Iachin and Boaz. The word giues testimony vnto
 Christ, first foretelling, and then reporting all thinges
 of him, and Christ in whom is strength, shall stablsh
 his word, performing all things accordingly. The
 same reason euicts by proceffe from the word of
 God, that Iesus is the Christ, and by regresse from
 Christ, that the Scripture is the word of God:

for

for if those thinges bee fulfilled in Iesus which were spoken of Christ, and which none could foretell but God, then is Iesus the Christ, & the Scripture the word of God. ⁿ Now all the promises of God are yea, and in him amen, to the glory of God by vs. The Prophetes of the Messiah are precisely obserued, throughout the Gospell, to bee fulfilled in him, with this note, *That it might bee fulfilled which was spoken by the Prophetes.* The offices of Christ intimated in that title, and shadowed in the Law, are all accordingly discharged by our Lord Iesus, as the Apostle demonstrates by a perpetuall paralel, in his epistle to the Iewes; who stood much therevpon.

n 2. Cor. 1.20.

Whatsoever is future, is vntill then obscure. So was the covenant in the *Old Testament*, and that so much the more, because it was in a *legall forme*, and went on in a *legall tenor* by command vwith promise, as that of workes did. ^o Hee declared vnto them his covenant which hee commanded them to performe, even ten commandements. Nay not onely the morall duties, but euen the *graces* which had beene promised, were commanded in certaine types, and figures, to be obserued, and their faith thereof to be professed by rites and ceremonies. The Law was so giuen, that it might be, not onely an *hand writing of ordinances* against them, but withall an *hand leading* of them vnto Christ the euer promised Messiah, so shadowed vnto them. ^p And it euer remaines

The old Legall Testament.

o Exod. 34.28.
p 78. 5.

gens ipsa Iudeorum, nisi quædam seriniatia Christianorum, baiulans legem & Prophetas ad testimonium assertionis ecclesie. Aug: contra Faustum Manichæum: l. 12. c. 23. Et idem in Psal: 56. In quali ergo opprobrio sunt Iudæi? Codicem portat Iudæus, vnde credat Christianus: Librarij nostri facti sunt, quomodo solent serui post dominos codices ferre vti portando deficiant, illi legendo proficiant.

Quid est aliud hodieque

unto vs an hand-writing against them who haue not
 beleueed. For it should haue beene their ⁹ Schoole-
 master vnto Christ, ^r For it was added because of
 transgressions, to keepe them within the pale of the
 couenant, which they were euer most ready to
 transgresse, and to leade them to the fountaine of
 grace, which else they would neuer haue sought:
 whilest by the one law they knew how God
 would bee served, and failing thereof, they might
 perceiue by the other, how yet notwithstanding
 they should bee saued. A kinde of discipline fitted to
 the ^r nonage of the Church and frowardnes of that
 people, that by visible things they might be drawne
 on, and be kept vnder by the Law, as it were ^r guar-
 ded, and shut vp, and paled in vnto the faith, which
 should afterward bee reuealed. The ceremoniall law,
 given by Moses, in certaine signes and figures, pro-
 per to that time of infancy, for the helpe of their
 faith, is now ceased, since the things themselues came
 in sight. " For when that which is perfect is come, then that
 which is in part shall be done away: as the lesser lights are
 swallowed vp in the glorious splendour of the Sun.
 Wherefore to practise those ceremonies of figure,
 which are abolished, being accomplished, were Iew-
 ishly to deny Christ, and to bring in practise their
 ceremonies of order, by any imposed, or with any
 supposed necessity, which was the wall of partition, is
 very repugnant to Christian liberty. " we must there-
 fore stand fast in the liberty wherewith Christ hath made vs
 free; else Christ shall profit vs nothing. The iudiciall law
 proper to that kingdome of the Iewes, for their
 ciuill

9 Gal. 3. 24.

rv. 19.

f Gal. 4. 1.

t Gal. 3. 23.

u 1. Cor. 13. 10.

w Gal. 5. 1.

civill government, although it be not necessarily inioyned vs, yet being God his owne *commentary* vpon the *morall law*, and an absolute *forme of government*, appointed by God himself, for his owne people, cannot be vnworthy our *imitation*, in the *equity* thereof, so farre as it may stand with these times, and with the conditions of seuerall *nations*. But the *morall law* of the necessary duties of *loue*, abideth for euer. ^x For *loue neuer failes*, but is euer more and more perfected, from a kinde of *seruile feare* at the first entrance, to a *vvilling obedience*, and from the *vvill* here, to a perfect deed hereafter. ^{x 1. Cor. 13. 8.}

^y The Law *vvvas* given by *Moses*, but *grace and truth* ^{y Ioh. 1. 17.} came by *Iesus Christ*. They vnder the Old Testament lightly following the *letter*, mistooke the meaning, ^z not looking to the end of that *vvhich vvvas* to bee abolished, *vvherevnto Moses had an eye vnder the vaille*. For they perceiued not so well the *grace* intended by the legall Testament, which the *perfection of the morall law*, whereof they could not but faile, should haue forced them to seeke; and the *imperfection of the typicall law* ^a *vvhich made nothing* ^{a Heb. 7. 19.} perfect, should haue led them to finde: But they generally rested in the ^{*} *vvorke done*, as was commanded by either law, when as themselues were ^{*} *vn sufficient to doe the one*, and the other was in it [†] *selfe as vn sufficient to helpe them*. ^b For if the *sacrifices vvhich they offered* ^{b Heb. 10. 1.} *yeare by yeare*, continually, *hauing a shadow of good things to come*, and not the reall forme of them, could make the *commers therevnto perfect*, *vvould they not haue ceased to bee offered?*
^c And

c Heb. 7. 11.

d v. 16.

e c. 9. 15.

*The New
Evangelical
Testament.*

f Rom. 1. 1, 2.

g 1. Pet. 1. 12.

h Act. 13. 32.

i Heb. 4. 2.

k Iste intelle-

ctus Ecclesie

conuenit, quæ

& veteris et

novi Testa-

menti vnam

asserit prou-

identiam, nec

distinguit in

tempore quos

conditione

confociauit.

Hieron: l. 2.

com. in ep. ad

Gal. c. 4.

l Ti γὰρ ἵστη

νύσας Εὐαγγελί

ον ἀποστολῶν

μαίον. πρὸς τὸ

ἐκκαθάρσει

πνεύματος.

Iust. Mart. Quæst.

8. Resp. ad Orthod: p. 354.

Novum Testamentum in veteri est signifi-

catum, & vetus in nouo est reuelatum, Aug. contr. adu. legis. l. 1. c. 17. m. 1. Job. 2. 7.

c And if perfection were by the first Testament, what farther neede was there that another Preist should arise, a Preist of another order, d made after the power of an endlesse life? "e For this cause therefore Christ is the Mediatour of the New Testament, that by meanes of death for the redemption of transgressions, that were vnder the first Testament, they which are called might receiue the promise of eternall inheritance.

And now the Gospell preached vnto vs, what is it, but the performance of that f which was promised long before by the Prophets in the holy Scripture? What is it but g the report of those things which they did minister vnto vs? What is it but the revelation of that grace in Christ which was shadowed in the law? What is it but the h glad tidings, how that the promise which was made vnto the Fathers, God hath fulfilled the same vnto vs? For i the same Gospell was preached vnto them and vnto vs. k The old couenant in the New Testament, promised by the Old, performed by the New, l shadowed in the Old, reuealed in the New, m reserved to one nation by the Old Testament, extended to all nations by the New. The new couenant spoken of in the old Testament, not a couenant vpon new conditions, but a new condition of the old couenant. No new couenant (n as Saint Iohn speakes of the commandement) but the old couenant which was from the beginning. And yet a new couenant God makes with vs, which thing is true in him and in vs: In him, because the couenant is renewed, as hee promised in the seed of Abra-

ham, which is Christ, with all nations of the earth.

ⁿ For the scripture foreseeing that God would iustifie the ⁿGal. 3. 8.
beathen through faith preached before the Gospell vnto
Abraham, saying, In thee shall all the nations of the earth
be blessed. It is true in vs because we are ^o renewed

thereby. ^p For if any man be in Christ Iesus hee is a
new creature. Old things are past away, behold all
things are become new. The new Testament is

ever new, being once perfected, neuer to bee an-
tiquated. ^q But there is verily a disannulling of the

commandement going afore, for the weaknesse and vn-
profitablenesse thereof. The covenant of promise was

rather a promise, then a covenant, and the typicall
Testament was ^r a draught of God his purposed will

aforehand, rather then the Testament it selfe,
and therefore vntill it was fully inacted, it was

rather called a testimony, then the Testament. ^r Hee

established a testimony in Iacob, and appointed a law
in Israell, which hee commanded our Fathers. For

it tended vnto this, as a testimony of what was
intended and should after bee performed, Yet

was that legall testimony or typicall testament for
the time a conspicuous monument of God his sin-

gular grace, and trueth vnto his people, ac-
cording to the covenant with Abraham

their father. In which respect Moses ex-
ulteth in their behalfe, saying, ^r What nation

^o Israel spiritu-
alis à carnali
non nobilitate
pauiat, sed no-
uitate gratia,
nec gente sed
mente distin-
guatur, Augusti-
doct. Christ. l.

3. c. 34.
p. 2. Cor. 5. 17.

q Heb. 7. 18.

^r Regem ex-
pressurus pi-
ctor, cum
suo equitatu
& hostibus vi-
ctis in trium-
pho, rudi ad-
huc operi line-
as tenues &
obscuras indu-
cit, quæ au-
tem totum
complectun-
tur quod erat
effigandum,
quæ tamen
ita picta non
discernuntur,
nisi à peritissi-
mis: sed po-
steaquam co-

lores & splendidos & florescentes obduxit, tunc omnia sunt illustriora, & accidentibus
facile cognita, & perspecta redduntur. Sermon in dictum Pauli, Nolo vos ignorare
fratres Chrysostomus, 1. Cor. 10. 1 Ps. 78. 5. & Deut. 4. 7. 8.

v Heb. 9. 16. 17.
98.

is there so great that hath God so nigh unto them, as the Lord our God is in all things, that we call upon him for? And what nation is there so great that hath statutes and iudgements so righteous, as all this law which I set before you this day? But the will of God was not made compleat, nor consummat vntill Christ. ^u For a Testament is not of force vntill the death of the testatour whereupon neither was the first testament dedicated without blood. But at the last when all was performed indeede, by the mediatour, and testatour himselfe, which was promised, and prefigured, then was his Testament consummat, as his act and deede for ever. And his will is his deede to them that proue it.

The events
of Prophe-
sies.

* Es: 44. 7. c. 42.
99.

z Gen. 49. 10.

Nay the Word proues itselfe to be of God * For 'who as I saith the Lord shall call and shall declare 'it, and set in order for me, since I appointed the 'auncient people? To instance in one or two prophecies, most pertinent to our purpose, proving at once that Iesus is the Christ, and the Scripture the word of God. That of *Iacob* at the beginning, concerning the state of God his Church, and kingdom, that it should be amongst his Children the *Israelites* vntill *Christ*, and that then it should be extended throughout the whole world: and that of *Haggay*, towards the end, concerning the glory of the second temple, a tipe also of the Church. ^z The scepter saith *Iacob*, shall not depart from *Iudah*, nor a law-giuer from betweene his feete vntill *Shilo* come: and vnto him shall the gathering of the people bee. Accordingly the state of the *Iewes* had its groth, flourishing

de a t
iclus
vum,
Greg

rishing, and decaying vntill Christ Iesus came. When they made open profession, saying ^a *we haue no king but Cesar*. Vntill then the *scepter* was in *Iudah*, or the *lawgiuer*, some inferiour magistracy, betwixt his feete, the Iewes were a certaine nation, ^b *Iudah was his sanctuary and Israel his dominion*; But since Christ came, *the gathering of the people hath beene vnto him*, all nations of the earth haue sought vnto him for the *blessing*, whose kingdome is ouer al, the Church being now Catholike, and Vniuersall. ^c *Out of Zion the law is gone forth, and the word of the Lord*, the scepter of his kingdome, *frō Ierusalē*: all natiōs flow vnto it, *& he iudgeth amonge the people*. For the other prophetic; ^d *that the glory of the second temple should be greater then was of the former*, it was fulfilled when the sonne of God, *the Lord of his house* was presented in this second temple; ^e *upon whom a liuing stone disallowed indeed of men, but chosen of God and pretious, wee also as liuely stones are built vp a spirituall house*. ^f *And being fitly framed together in him, grow into an holy temple in the Lord*. This was the glory of the second temple, when ^g *the desire of all nations came and filled this house with glory, greater glory then was of the former, as much as the Lord of the house excelleth the house*, ⁱ *as the temple of his body excelleth*

^a Job. 39. 15.^b Psal. 114. 2.^c Es. 2. 3. 4.^d Hag. 2. 9.^e 1. Pet. 2. 4. 5.^f Eph. 2. 21.^g Hag. 2. 7.^b Heb. 3.ⁱ Ioh. 2. 21.

Κὶ ἡ οὐδὲ σπλῆν

ὁ Θεὸς ὁ γὰρ, &c.

δε αὐτῶν οὐκ ἔστιν ἀποστολὴ, ὁ αὐτῶν οὐκ ἔστιν ἀποστολὴ, καὶ μὴν οὐκ ἔστιν ἀποστολὴ. Et
telus aderat, Deus & templum, Deus, inquam tempore omni antiquior, & templum no-
vum, vno eodemque die dissolutum, ac tertio post die excitatum atque in secula manens,
Greg. Nazianz. orat. 43. ius τὴν κατὰ κυριακὴν p. 698.

the body of the the temple, as much as a *spirituall* house of *liuely stones* excelleth a *materiall* house of *earthly stones*; as much as the Church *Catholike* excelleth the narrow compasse of *Iury*. At this time by meanes of these and the like predictions, which could not but bee generally rumored abroad, the *desire of all nations* was kindled, and the expectation of all people was awakned. ^k It was common throughout that part of the world, *that the Lord of the whole world should come forth of Iudca*, as the Heathen writers, together with *Iosephus*, doe witnesse, whose testimony in this case cannot be suspected. Now the time was come, that *the desire of all nations should come*, in whom they should all bee blessed. ^l And the Lord himselfe whom they sought, came suddenly into his temple, even the *Angell of the couenant*, whom wee delight in. ^m Wherevpon the just old *Simcon*, hauing Christ in his armes, sang his *Nunc dimittis*, *Lord now lettest thou thy servant depart in peace, for mine eyes haue seene thy salvation, which thou hast prepared before the face of all people, to bee a light to lighten the Gentiles, and to bee the glory of thy people Israell*. For this was their glory, and the glory of their Temple, that ⁿ to them pertained the adoption, and the glory: and the covenants, and the giuing of the Law, and the service of God, and the promises. Whose are the fathers, and of whom as concerning the flesh Christ came, who is ouer all, God blessed for euer. Amen. Many other things

¶ Pluribus persuasio inerat, antiquis Sacerdotum literis contineri, eo ipso tempore fore, vt valeceret Oriens, profectiq; Iudæa rerū potirentur. Tacit. Hist. lib. 5. Percrebuerat Oriente toto, vetus & constantis opinio, esse in fatis, vt eo tempore Iudæa profecti rerum potirentur. Sueton. lib. 10.
 i Malach. 3. 1.
 m Luke 2. 28.
 &c.
 n Rom. 9. 4.

things were foretold of him that should come, which were accordingly fulfilled in Christ Iesus.

° For all the Prophets from Samuel & those that follow after as many as haue spoken, haue likewise foretold ^{o Act. 7. 24.} of these dayes. Whose other predictions of tempo-

rall things also were all generally subordinate to things spirituall, and eternall in Christ Iesus.

So it pleased God to temper them together, as the promise of an abundant seede to Abraham, and

the gathering of the Gentiles in him; the promise of the land of Canaan, and of an heauenly kingdome;

the perpetual succession of Davids race in the kingdome of Israel, and the eternall kingdome of Christ

in his Church; the prophesie of the Iewes deliue-

rance from their captiuitie, and of the generall resurrection; Christ his prophesie in the Gospell of

the destruction of Ierusalem and of the end of the world, & that by the event of these temporall things

in their seasons, they and wee might be the better assured of the eternall to be fulfilled in the end: and

that by the hope of things eternall we may be comforted howsoeuer it goeth with vs in the meane-

time. Is it not the word of God who speaks things and they are so: Hee foretold things to come in the

old Testament, but by the new he brings the to passe.

For ¶ the Gospell is the power of God vnto saluation to every one that beleeueth, effecting that in vs which it

tels vs. The glutton in the Gospell was perswaded that if one might come from the dead his

brethren would beleue him, though they did not hearken to Moses and the Prophets. Behold Christ

p Prophetia
in vicem sibi
tempora concii-
nunt vt aliquā-
do ex futuris
præteritis, ali-
quando ex præ-
teritis futura
probetur Greg.
præf. in Ezech.

The power
of the Gos-
pell.

q Rom. 1. 16.

r Luke. 16. 30.

s Ipse modus
 quo mundus
 credidit, si con-
 sideretur, incre-
 debilior (resur-
 rectione yiz:
 mortuorum)
 invenitur. Incre-
 dibile est mun-
 dum rem tam
 incredibilem
 credidisse. In-
 credibile est ho-
 mines ignobiles,
 infirmos, pau-
 cissimos, imperi-
 tos, rem tam
 incredibilem
 tam efficaciter
 mundo, & in il-
 lo etiam doctis
 persuadere po-
 tuisse. Aug. lib.
 22. de Civ. Dei:
 c. 5. & c. 8.
 Quisque adhuc
 prodigia, ut cre-
 dat, inquirat
 magnum est ip-
 se prodigium, qui
 mundo cre-
 dente non cre-
 dit. Aug. 1. 22.
 de Civ. Dei, c. 8.
 1 Luke 1. 79.
 2 Epp. 2. c. 3. 19.
 3 1/55. 10.
 4 2 Cor. 2. 16
 5 C. 4. 4.

risen from the dead, how by vertue of his quickning spirit, in this word of life, he gaineth every where infinite beleeuers, and so recovereth them from death to life. Behold so many ¹ witnesses come from the dead, all giuing testimony to the word of God. *The Gentiles* ² who sat in darkenesse and in the shadow of death, and sinners of all sorts, who had ³ been dead in sinnes and trespasses, alienated from the life of God, and past feeling. Never did the word of any man or any oracle gaine that generall credit, and beget such a new life in men, so holy, so happy, nor all that ever men and angels could speake did make such a blessed change throughout the world, as the Gospell hath done; and that by most vnlikely meanes, and motiues. A few, simple, plaine, illiterate, men telling plainly what they must loose and what they must suffer, in the world whosoever would imbrace their doctrine. Neither could the most obstinate vnbeleeuers, potent adversaries, and desperate enemies of the Gospell, though they conspired, and practised against it never so maliciously, ever bee able to suppress, or withstand the mighty power of God his word, but it certainly prevailed to their vtter ruine and confusion. Neither is it therefore any preiudice to the power & authority of God his word: although it obtaineth not the same effect with all men. ⁴ For it never returnes void, but effecteth that for which it was sent, y being the sa-
 vour of life unto life in them that are saued, and the sa-
 vour of death unto death in them that perish. ⁵ In
 whom the God of this world hath blinded the
 mindes

'minde of them which beleieve not, least the light
'of the glorious gospell of Christ, who is the i-
'mage of God should shine vnto them. ^a Great is ^a Esdras 4. 46.
the truth and it prevaileth.

Now as the effect shewes the vertue of the cause *The Church*
but giues it not, so doth the Church, the professed
company of beleeuers, giue *testimony*, but not *authori-*
ty to the truth of God his word. ^b For *the Church*
is the pillar of truth, not that the truth of God his
word relyeth on the Church, but because the
Church is *inlightned* by the word of truth, where-
by it reflecteth light againe vnto the word, being
in the world, as ^c *the pillar of light*, that went be-
fore the Israelites in the wilderness. ^d For *the*
sonnes of God shine as lights in the world, holding
forth the word of life. Especially the faithfull mi-
nisters of the word, whom Christ therefore cal-
leth ^e *the light of the world*: And if their ^f *candlestick*
be set vp in a settled, and flourishing Church, great
and glorious is the light thereof, especially in the
holy assemblies, and most principally in *generall*
counsels. A faire way-marke, and a forcible induce-
ment to way-fairing men, to bend their course
that way. But yet all this cannot make one true
beleuer. ^g No authority of the Church can
command faith in a man, vnlesse ^h *God speake to his*
heart, much lesse doth it *giue truth* to the word.
They both are the proper worke of the same ⁱ *spirit*
of truth, expressed in the Scripture, impressed

^g Quis enim
imponat mihi
necessitatem
vel colendi
quod nolum, vel
quod velim non
colendi? Lact.
lib. 5. de vera

cap. 14. Religionis non est cogere religionē, quæ sponte suscipi debet, non vi, Tertul. ad
Scapulam. ^h Hof. 1. 14. Cathedram habet in celo qui sorda docet. Aug. i Sicut Christus
legis & prophetarum impletio est, ita spiritus Evangelij. Chrysost. τίς ἐστιν ὁ θεὸς ὁ ἀποκαλύπτει τὰς
ἀποκαλύπτει τὰς ἀλήθειαις, τὰς τῶν προφητῶν ἀποκαλύπτει. Basil. in ps. 95.

k 1. Ioh. 5. 6.

l 1. Cor. 14. 37.
38.

m 1. Corin. 14.
23. 24. 25.

n Euangelio
non crederem,
nisi me Catho-
licæ Ecclesiæ
commoueret
authoritas Au-
gust.

o Ego solis ca-
nonicis Scrip-
turis sine vlla
recusatione de-
beo consensum.
Idem August.
contr. Pelag. de
natura & grat.
'Εγὼ ὡς ἡ ἐκκλησία
καθολικὴ καὶ ὁ
ἅγιος πνεῦμα, Εγὼ
ἐν τῇ ἁγίᾳ Σcripturᾷ
ἀκούω. The-
odoret. Dial. 1.
c. 6.

p Ioh. 4. 42.

q 1. Ioh. 5. 9.

r v. 10.

s Ioh. 12. 48.

on the heart of euery true beleeuers. ^k It is the spi-
rit that beareth witnesse because the spirit is trueth.

^l Wherefore if any one thinketh himselfe to be spi-
rituall, let him acknowledge the things that are
written, even the scripture to be the word of God. But

^m if any will be ignorant let him be ignorant still. ⁿ The
comming together of the whole Church in some place,
suppose it be in counsell, or for diuine service, occasi-
oneth one that beleueth not, or that is vnlearned to
come in, but it is the word there preached, that entereth
into him, and convinceth him and iudgeth him, that

openeth the secrets of his heart, and then falling downe on
his face he worshippeth, & reporteth that God is in them
of a truth. ⁿ The Church being more sensible may
happily first moue a man, but ^o the Scripture being
most certaine doth at last resolute every beleeuers.

They who liue in some low bottome may take no-
tice that the Sunne is risen, by the shining there-
of vpon some high and eminent Church, but
who so getteth vpthither sees the Sunne it selfe
risen, and perceiues with his owne eyes that hee
is in the hemisphere of light, and sayth as the
men to the woman of Samaria; ^p Now I beleue,
not because of thy saying, I haue heard it my selfe, and
know it indeed that it is the word of life. ^q If we receiue
the testimony of men the testimony of God is greater. ^r He
that beleueth hath the Testimony in himselfe, he that
leueth not hath the testimony against himselfe,
because ^s the word that hath bene spoken, that shall
iudge him at the last day.

In

In the meane time Christ the *Testator* hath appointed some with power and authority in his Church to publish and require his word, as administrators and ouerseers to his Will and Testament. The ministers of the Gospell are to administer the same with the Sacraments, as the Ambassadors of Christ, and stewards of the mysteries of God, hauing charge to looke to themselves and their doctrine, and to all the flock ouer which the holy Ghost maketh them ouerseers. For the commission once giuen by Christ to the Apostles, was not to cease with them, but to continue euen so long as the precept bindeth, and as his promise supporteth, which is vnto the worlds end. Wherefore they ordeined others, by laying on of hands, to succede them in that office and ministry, with power also to doe the like, so to deriue the same by a perpetuall succession to all posterity. Now though the ministers of the Gospell be all of the same order, with equall power to administer, yet are they not all of the same degree as ouerseers. But some are in higher place to ordeine Elders, to charge the Pastours to teach no vari-ous doctrine, to heare and to censure them, to stop their mouthes, and to silence them. And after the first and second admonition, vterly to reiect a man that is an hereticke. Who hauing this speciall power of Iurisdiction reserued to them, for decency and order sake, are therefore called Bishops, by an excellency, that is ouerseers. Besides these, whose speciall office is

The Ad-
ministrators and ouerseers.

12 Cor. 5. 20.

u 1 Cor. 4. 1.

* 1 Tim. 4. 16.

Act. 20. 28.

x Mat. 28. 19.
20.

y Per ministros
disparis Dei
munus æquale
est, quia non il-
lorum, sed ejus
est. August.
contra Cres-
con. lib. 3. c. 6.
loquitur de
Bapt.

z 2 Tim. 5. 2.

Tit. 1. 5.

a 1 Tim. 1. 3.

b ch. 5. 19. 20.

c Tit. 1. 11.

d ch. 3. 30.

e 1 Cor. 14. 40.

benef. lib. 1.

f Speculatores. Inspectores. Vid. Duaren. de sacr. Eccl. minist. ac cap. 7.

K

in

g 1 Pet. 2. 13.
14.

h Custos viri-
usque tabulæ.
Vid. Duarenum
de sacr. Eccl.
Minist. ac be-
nef. l. 1. c. 5. &
6.

i 1 Pet. 2. 14.
k V. 13.

l Rom. 13. 4.
m Hoc ju-
bent Impera-
tores quod ju-
bet & Chri-
stus, quia cum
bonum jubent,
per illos non
jubet nisi Chri-
stus, Aug. ep.
166.

* Vos Episcopi
estis, eorum
quæ in Eccle-
sia sunt agen-
da; ego vero
episcopus ex-
tra Ecclesiam
a Deo sum con-
stitutus, Con-
stantinus Im-
perator, ut

in the Gospell, God hath also ordayned the *civill* Magistrate, from the beginning, & whether the King as *supream*, or the governours that are sent by him, ^h to administer his Law, and to oversee the due performance, and execution thereof, with power of life and death (according to the Law of Nature euer in force) for the punishment of euill doers, & for the praise of them that doe well. Whereunto all Nations euen by the light of Nature haue submitted, ^k but wee must submit our selues to euery ordinance of man for the Lords sake. ^l The Magistrate is the ^m Minister of God to thee for thy good, if thou doe that which is good, but if thou doe that which is euill, bee afraide, for hee beareth not the sword in vaine. These two ministrations, the one *civill*, the other Ecclesiasticall, doe by mutual offices, as the Law and the Gospell, jointly, and mutually support one another, for the building vp of the body of Christ his Church, and kingdome. The * magistrate can not giue, what himselfe hath not, the power of orders, to administer the Word and Sacraments. But where it pleaseth ⁿ God to raise vp Kings and Queenes to be nursing Fathers, and nursing mothers to his Church, they may, and will giue leaue, to such as are ordained to exercise their ministry, in their dominions, assisting them,

refert Eusebius in ejus vita, lib. 4. cap. 24. n Isai 60.

and

and providing for their maintenance o worthy
 the Gospell of Christ Iesus. And they can
 p command their people to heare them, to q enter
 covenant with God by their ministry, and to
 keepe the same at least in the outward act, and they
 will not be negligent by all meanes to provide for
 the peace of the Church. r The Ministers of the
 Law haue power ouer mens goods, the Ministers of
 the Gospell haue power to dispense the good things
 of God. They can banish & cast out of their countreyes
 & dominions; These can excommunicate out of the
 Church of Christ Iesus. f They can kill the body ha-
 uing power giuen them from aboue. t These can de-
 liuer ouer vnto Satan the lewde and vngodly, such as
 loue not the Lord Iesus.

o 1 Cor. 9. 14.

p Quando
 Imperatores
 veritatem te-
 nent pro ipsa
 veritate contra
 errorem ju-
 bent, quod quilibet
 que contemp-
 sent ipse sibi ju-
 dicium acqui-
 rit. August. ep.
 166

Σταυρωσιν η
 δευτερα ο βασις
 αυτε η των
 ουδεν των ουδεν
 αυτων. Arist.
 poll. 3. c. 11.

q 2 Chron. 34. 32. r Rex nolentibus preest, episcopus volentibus: ille terrore subijcit,
 hic seruituti donatur; ille corpora custodit ad mortem, hic animas seruat ad vitam. Hie-
 ron. ad Heliodor. in Epitaph. Nepotian. f Mat. 10. 28. Iohn 19. 12. 11. t 1 Cor.
 5. 5.

Yet both *Civill* and *Ecclesiasticall Ministers* and *Scripture*
ouerscers are to doe u all according to the ex-
 presse will of G.O.D, concerning vs in Christ
 Iesus. Whose word in *Scripture* is the absolute
 x rule and cannon both of faith and life.* The A-
 postle saith, that all *Scripture* (which then was only

the absolute
 canon of
 Faith and
 Life.

u In his quæ
 aperte in *Scriptu-
 ra* posita sunt
 inveniuntur

illa omnia quæ continent fidem moreque vivendi. August. de doct. Christ. lib. 2.
 cap. 9. Adoro *Scripturæ* plenitudinem. Tertul. adversus Hermogen. x Sacra
Scriptura regula credendi certissima & tutissima, Bellarm. lib. 1. de verbo Dei cap. 2.
 § 13. * 2 Tim. 3. 16, 17.

x Divinus sermo habet in publico, vnde parvulos nutrit; servat in secreto vnde mentes sublimium in admiratione suspendat. Quasi quidam quippe fluvius planus & altus, in quo & agnus ambulet & elephas nattet, Greg. in præfat. in lib. Moral. ad Leand. c. 4.

y Iohn 5. 39.

z Act. 17. 11.

1 Cor. 15. 3. 4.

1 Tim. 6. 3.

a Ps. 19. 7. 8.

b Is. 8. 20.

c Deut. 13. 1. 2.

3.

d Spiritus Sanctus ita Scripturas facras modificavit, vt locis apertioribus fami occurreret, obscurioribus autem fastidia

detergeret. Nihil enim ferè de illis obscuritatibus eripitur, quod non alibi planissimè dictum reperiat. Aug. 1. 2. de Chr. doct. c. 6.

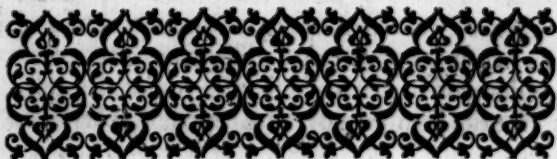
the olde Testament) being given by inspiration of God, was x profitable, for doctrine, for reproofe, for correction, for instruction in righteousness, that the man of God might be perfect, thoroughly furnished to all good workes. By it y Christ himselfe was content to be tryed, and the z Apostles by the same, and by the Gospell of Christ, which they preached. Nay the Law it selfe before they had the Prophets, was the perfect will of God in respect of parts. a The Law of the Lord, saith the holy King, is perfect, converting the soule, the testimony of the Lord is sure, making wise the simple. And therefore the Prophets themselves were to be tryed thereby. b To the Law and to the testimony, if they speake not according to this truth, it is because there is no light in them. Insomuch that if their doctrine were not agreeable therevnto, c though they confirmed it with a signe, and with a miracle that came to passe, yet the people had warning not to harken to such, for it was but to trye them, and to proue them whether they loved the Lord their GOD, with all their heart, and with all their soule. And since it pleased GOD once to expresse his Will by writing, d the Holy Ghost hath so ordered the matter, that almost euery seuerall booke in Scripture is a perfect modell of GOD his Will in respect of parts, howsoever it pleased God by degrees to reveale his grace euer more and more, vntill all was consummate in Christ Iesus, as now wee haue it in

'the *New Testament*. ^c If it bee but a mans Te-
 'stament, yet if it bee confirmed, no man disanul-
 'leth it, nor addeth thereunto. And shall any
 now ^f *thinking of himselfe more highly then hee*
 ought, or ^g *presuming to know more then is meete*,
 dare to vsurpe authority about the Testament of
 Christ in the Scripture to prescribe against it, or to
 dictate any thing ^h besides it, as the *absolute will* of
 GOD, to binde the conscience with necessity, to
 'domincere ouer GODS heritage, to smite his
 'fellow-seruants, and to vsurpe dominion ouer
 'the faith. ^k The King sitting vpon his throne,
 'was bound to haue a copy of the Law of GOD
 'with him, and to reade therein all the dayes of
 'his life, that hee might learne to feare the
 'Lord his God, to keepe all the words of his Law
 'and his Statutes to doe them; that his heart
 'might not bee lifted vp about his brethren, and
 'that hee might not turne aside from the com-
 'mandement to the right hand, or to the left.
 And for the Ministers of the Gospell, ^l *if any man* ^{1 Tim. 6. 3.}
 teach otherwise, and consent not to wholesome words, ^{4. 5.}
 euen the wordes of our Lord IESVS CHRIST, and
 the doctrine which is according to godlinesse, he is
 proud, knowing nothing, and is destitute of the trueth,
 supposing that gaine is godlinesse, from such with-
 draw thy selfe. ^m Nay if any preach any other Go- ^{m Gal. 1. 8. 9.}
 spell though an Angell from Heauen, let him bee ac-
 cursed. ⁿ I testifie to euery man, saith S. Iohn for ^{n Revel. 22. 18.}
 conclusion of all, (& his testimony is true.) that if ^{19.}
 any man shall adde vnto these things, God shall adde

e Gal. 3. 15.
 f Rom. 12. 3.
 g Aeternam i-
 gitor legem
 mundis animis
 fas est cognos-
 cere, iudicare
 non fas est.
 Aug. de vera re-
 ligione c. 31.
 h Lacte gyp-
 sum male mis-
 cetur. Irenaeus
 l. 3. aduersus
 haerel. c. 19.
 Quod de Scrip-
 turis authorita-
 tem non habet,
 eadem facilita-
 te contemni-
 tur qua pro-
 batur. Hieron.
 in Mat. 23.
 i 1 Pet. 5. 3.
 k Deut. 17. 18.
 19. 20.

Canon & a-
nullis neque
additionem
patitur, neque
ablationem.
Theophila& in
3.c.ad Philipp.

*unto him the plagues that are vvritten in this booke,
and if any man shall take away from the vvords of the
booke of this Propheſie, God ſhall take away his
part out of the Booke of life, and out of
the Holy City, and from the
things that are vvrit-
ten in this
booke.*



T

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BOOKE II.

CAP. I.

THE STIPVLATION of Faith by the Sacraments.

The answere of a good conscience toward God. The Creed. The Sacraments. Baptisme. Pædobaptisme. Anabaptisme. Confirmation and penance. Communion. No transubstantiation. Participation by faith. Communion in loue. The law conditioned. The covenant indissoluble.

How is the covenant transacted betwixt God and vs ?

BY the word of God on his part, as hath beene declared in the two Testaments, which being accepted on our parts by faith, that worketh by loue, and resteth in hope, is mutually sealed, and confirmed on both sides, by two Sacraments. *The Answere of a good conscience.* ^a *The word* ^{a Heb. 4. 2.} *preached profiteth not vnlesse it be mixed with faith in them that heare it; nor faith professed vnlesse it worke*

A

The Stipulation of Faith

worke by *loue* in them that haue it; nor haue we then attained, but rest still in *hope* of the glory of God, to be revealed in vs. Faith in a larger sense, and not vnsuall, implieth the other graces, being a full assent to the word of truth, accepting the grace offered in the Gospell vpon *trust*, answering the *law* by *loue*, which is the fulfilling of the law and the end thereof. For *the end of the commandment is loue out of a pure heart, and a good conscience, and faith vnfeigned.* Which when all is done expecteth the full accomplishment of the promises, *but* of the law, and of the Gospell in hope; *a waiting with patience that after we haue done the will of God, we may receaue the promise.* Thus we stipulate with God, & *b* proue his will, *what is that good, that acceptable and perfect will of God, and c* set to our seals that God is true. ** And thus the righteousness of God is revealed from faith to faith.* From the truth of God a faithfull creatour, to our faith in him, his vnworthie creature. And in vs from one degree of faith to another, vntill we receiue the end of our faith, euen the saluation of our soules.

THE CREED

d Rufinus in
Symbol. I. god. l. 2
de Eccl. officiis c.
23. Aug. ser. 181
Ambr. ser. 38.
e 1. Tim. 1. 13.
f E. v. v. v. v. v.
m. s. v. v. v. v. v.
v. v. v. v. v. v. v.
Athanas. orat. 4.
contra Arianos.
g 1. Tim. 6. 3.
h Heb. 3. 1.

The faith more especially is that whereof we make confession, saying *I beleue in God, &c.* according to the *Apostles Creed*. So it is called, not only because it agrees with the Apostles doctrine, being the very summe and substance thereof, and might happily be *d* agreed vpon by themselves, as the absolute *c* forme of sound words, and the rule of the *f* analogie of faith, but principally because it is the very forme of the *g* words of our Lord Iesus Christ, the great *h* Apostle and high Priest of our calling. Which, besides his general

nerall doctrine, he seemes to haue expresly committed in trust to the Apostles, in the very same order, instituting the two Sacraments, to bee administred by them, and their successours, in his Church for euer:

i Which is built upon the foundation of the Apostles, & Eph. 2.20.

Prophets, Iesus Christ himselfe being the head corner stone. ^a *Baptisme* in the name of the Father, and of the

Sonne, and of the holy Ghost, takes vp the former part of the Creed, to the holy catholique Church, which is holy, being ^b *sanctified and cleansed with the washing of water by the word.* And it is catholike admitting all

commers by baptisme, as the Lord appointed saying,

c Goe teach all nations, baptising them in the name of the Father, and of the Sonne, and of the holy Ghost.

* Which part of the Creed, being at first expressed in those few words, and aunciently so vsed in baptisme,

was after enlarged with more articles, especially concerning the second person, by occasion of heresies

that did arise. The supper of the Lord, which the Apostle calls ^d the *Communion*, beginning with the

communion of saints, includes it, and the articles following. For Christ instituting this sacramēt, calls ^e the *cup*

the blood of the New Testament, saying expresly that it was shed for many for the remission of sinnes: and

for the other two benefits of communion in the body and blood of Christ, namely the *resurrection of our*

bodies, and life everlasting, St Iohn reports them plainly from Christ his owne mouth, saying, ^a *who*

soeuer eateth my flesh & drinketh my blood, hath everlasting life, and I will raise him up at the last day; as he

doth in like manner speak of our regeneration by baptisme

^a *Regulam veritatis immobitem per baptismum accepimus*
Iren. adu. heres.

^b *l. c. 1.*
^c *Eph. 5.26.*

^d *Mat. 28.19.*

^e *Vid. Martin. pro catech. tract.*

^d *1. Cor. 10.16*

^e *Mat. 26. 28*

^a *1. Ioh. 6. 54.*

time, c. 3. For S. Iohn onely, of all the Evangelists, doth not expressly report the very institution it selfe of the Sacraments, but instead thereof, as it seemeth, the spirituall graces intended by them. Christ therefore himselfe is the *author and finisher of our faith*. Who gaue vs his word by the Apostles, wherevpon we beleue, according to their Creed, the ^b badge and cognisance of the Church catholike and Apostolike for ever. ^c *So they beleueed and therefore so spake, and wee hauing the same spirit of faith, doe also beleuee & therefore so speake.* And so it must bee in the couenant of grace, *for God will write it in our hearts*. Euery man must haue as it were by heart the *copy of grace*, the *evidence of his saluation*, the *charter of life*, the *counterpane* of the couenant, betwixt God & vs, as it were a *duplicate* of the *proved will* of God, to produce the same for himselfe, in his owne person, *assenting* to the *truth*, and *consenting* with the *Church*, rather then barely to alledge God his word for it, although the *word* of God be the ground of our *faith*; for hee may alledge the word that never beleeueth it, or else perverts it, as they that are ^d *unlearned and unstable doe to their owne destruction*. But the iust shall liue by his faith.

*The sacra-
ments.*

a Sacramenta
minima habent
relationem ὁ-
σιως καὶ ἀφύσεως.

b πιστα, fidelia, seu pignora. b ορκια πιστα; ipsa sacrificia per quae foedera intercedente iurando (anciebantur. b οι ορκια πιστα; τα μυστα, Homer. Iliad. γ.

in ciuill contracts, besides the *bookes drawn*; and agreed vpon, there are by institution, custome or compact, other *instrumentall meanes*, as it were *morall instruments* of conuenance, as *signing and sealing, liurey and season*, or something in earnest, representing the whole *interest*. *Mysticall acts* they are, becaule done in a *mystery*, wherein some *sacred*, and *secret* matter is farther intended, by that which is outwardly done, and used. The spirituall things signified by the outward elements are the *all-sufficient meanes of grace*, the *body and blood of Christ* the mediator, once offered by him selfe for vs. The foreskinne *circumcised* was it not a type of the *promised seed*, to Abraham, and his posterity; *of whom as concerning the flesh Christ came*, God blessed for euermore? The *paschall lambe* did it not represent Christ, *the lambe slaine from the begining of the world* in the counsell of God? And now *Christ our passeouer is slaine*, *a lambe without blemish, and without spot*. The water in baptisme is it not the *sprinkling of the blood of Iesus Christ*? The *bread which wee breake, is it not the communion of the body of Christ*? But besides these spirituall things, which are the *meanes of grace* signified by the outward elements, there are also spirituall *acts of grace*, to wit our *admission* into the catholicke Church, and the *communion* of saints, intended by the *outward actions*, whereby the sacraments are administred and receiued, and without the which they are not compleate, being, as their names import, certaine *acts* that consist in the doing. Not the foreskinne but the *cutting* of it, as God had ap-

A 3

pointed

c Sacramentū,
mysterion.

d Sacramentū
dicitur sacramen-
tum, quia
signum, quia
sanctum, quia
secretum. Bernard
Serm. 1. de cano-
nicis.

a Signum est res
preter speciem
quam ingerit
sibi aliquid
aliquid ex se
faciens in cogi-
tationem veni-
re. Aug. 1. 2. de
doctr. Christ.
cap. 1.

Verbum visi-
bile. Aug. hom.
in Ioban. 80.

b Rom. 9. 5.
c 1. Cor. 5. 7.
d 1. Pet. 1. 19.
ev. 2.

f Cor. 10. 16.
h Res gestas
Docentur etiam
homines sacra-
menta esse acti-
ones diuinitus
institutas. Po-
lon. confess.

Sacramenta ex-
ercitia sunt
calo. inst. lib. 4.
c 14. 6.

Signum practi-
cum. Rituale
rom. 1. de
sacram. c. 9. 10

11,

*i Baptismus non
est aqua, que est
vix per manens:
sed lotio in aqua,
que est operatio
transiens. Gab.
dist. 4. q. 2. dub. 4*

*kr. Cor. 10. 16.
1 c. 5. v. 7.*

pointed, was the circumcision, not the lambe but the eating of it, as was prescribed, was the passeouer; not the water but the ⁱ *washing, dipping, or sprinkling with it, in the name of the Father, sonne, & Holyghost* is baptisme; not the bread and wine, butt he *using* of them according to Christ his institution, is the communion. Howsoever the materialls themselues, visible, or spirituall, or both, may sometimes be called by the names of the sacraments, as ^k *the cup the communion, ^l Christ the passeouer*, by a figuratiue speech, most vsuall in things of so neere relation, and not unfit in figuratiue ordinances: yet the elements although consecrated, are not compleat sacraments, vntill the other actions pertinent concurre, whereby they are administred, and receiued; nor doe they continue sacraments any longer', then while they are so vsed. A mans deeds what are they to any one, though in writing, signed and sealed with his owne hand and seale, vnlesse they bee *deliuered and receiued*, as his *act and deed*?

BAPTISME

a Tit. 3. 5.

b Heb. 12. 13.

c Iohn. 3. 5.

d Ez. 44. 5.

By baptisme the sacrament of our *new birth*, the *a lauer of regeneration, the seale of adoption, initiation and admission* into the Church, and *b company of the first borne, which are written in heauen*, the covenant is contracted, God preuenting vs with his grace, which by the other sacrament is confirmed or renewed. *c Except a man bee borne againe of water and the holy Chost, he cannot enter into the kingdome of heauen.* When being regenerate, wee take new names, Christian names, *d One shall say I am the Lords, and an other shall call himselfe by the name of Iacob, and in other*

other shall subscribe with his hand vnto the Lord, and
 syrname himselfe by the name of Israell. Now because
 we are by nature the ^c Children of wrath, and by cor-
 ruption ^f dead in sinnes and trespasses, wee cannot be ^e Eph. 2. 3.
 new borne, but by a kinde of resurrection from the ^f v. 1.
 dead. Therefore ^g wee are buried with Christ in
 baptisme, wherein also we are risen with him thorough
 the faith of the operation of God, who hath raised
 him from the dead. Whereof the water in baptisme
 is a most significant signe. For water was the first ele-
 ment, ⁱ upon which the spirit of God moued, and pro-
 duced all things according to the word, and will of
 God. ^k By the word of God the heauens were of old, ^k 1. Pet. 3. 5.
 and the earth consisting of the water, and in the wa-
 ter. And wee by sinne being as water spilt vpon the
 ground, doe by the grace of God in Christ, thorough
 his spirit ^l spring vp againe as willowes by the water ^l El. 44. 4.
 courses, ^a and shall flourish in the house of our God, as ^a Pl. 92. 12 & 13.
^b trees planted by the riuers side. ^c I will powre out wa-
 ter, saith God, vpon him that is thirsty, and flouds vp-
 on the dry ground, I will power my spirit vpon thy
 seed, and my blessing vpon thy offspring. Whether we
 respect our regeneration, admission, or spirituall re-
 surrection, all which concurrent graces are intended
 by this sacrament, it implyeth a reciprocall act be-
 twixt God and vs. His call our answere; his iustifica-
 tion of vs by acceptance in Christ, our ^d stipulation of a
 good conscience towards him; his remission of our sins
 (For ^e the blood of Christ clenseth vs from all sinne) our
 repentance from dead workes, to serue the liuing God,
 hauing our ^f consciences purged by his blood, who
 thorough

g Coloss. 2. 12.

i Gen. 1. 2.

k 1. Pet. 3. 5.

l El. 44. 4.

a Pl. 92. 12 & 13.

b Pl. 1. 3.

c El. 44. 3.

d Ε'σπρωτ'μα.

1 Pet 3. 21.

Ε'σπρωτ'μα.

Mat. 3. 6.

Vid: Act. 8. 37.

Anima non la-

uatione sed res-

ponsione sancti-

Tertulide resur.

carn.

e 1 Iohn. 1. 7.

f Heb. 9. 14.

thorough the eternall spirit offered himselfe without spot to God. And therefore it is also called the sacrament of *s*repentance for the remission of sins.^h Now thou hast avouched the Lord this day to bee thy God; & the Lord hath avouched thee to be one of his people.

Of this contract there are ⁱ three that beare witness in heauen, the Father the Word & the Holy ghost: & these three are one. For ^k we are elect according to the foreknowledge of God the Father, thorough sanctification of the spirit, and sprinkling of the blood of Christ.

And there are ^l three that beare witness in earth, The spirit and the water and blood, and these three agree in one. For Christ ^m sanctifieth, & clenseth his Church, with the washing of water by the word, that is by his blood, thorough the spirit, whereof the water and the word are the most significant signes, and instrumentall meanes. ⁿ This is he that came by water and blood, euen Iesus Christ, not by water only, but by water and blood; and ^o poured out his soule which is in the blood for vs. And now he ^a seeth his seed, ^b a seed that serveth him, accounted to him for a generation. ^c It is the spirit that quickneth them, euen the renewing of the holy Ghost by the washing of regeneration. And

^d it is the spirit that beareth witness unto them, because the spirit is trueth. For ^e after that wee beleene we are sealed with that holy spirit of promise, which is the earnest of our inheritance; & the pledge of our adoption. The minister indeed baptiseth in the name of the Father, and of the sonne, and of the holy ghost, by vertue of God his word, and of the commission given by Christ Iesus. But it is God himselfe that gives the

g Act. 2. 3.

h Deur. 26. 17.

18.

Lauacrum illud est obsecratio fidei. Tertul. lib.

de penis.

i 1. Iohn. 5. 7.

k 1. Pet. 1. 2.

l 1. Iohn. 5. 8.

m Eph. 5. 26.

n 1. Iohn. 5. 6.

o Ef. 5. 12.

a V. 10.

b Psal. 22. 30.

c Ioh. 6. 63.

d 1 Ioh. 5. 6.

e Eph. 1. 13. 14.

Vnde tanta virtus aque, ut cor-

pus tangat, &

cor abluat, nisi

faciente verbo?

Non quia dicitur

sed quia creditur.

Aug. tract.

80. in Iohann.

the blessing. As by *Aaron* and his sonnes he ordained the blessing of the children of Israel saying, *f They shall put my name upon them, and I will blesse them.* ^{f Nam. 6. 27.} u.

In a Church once planted, baptisme is administred *Paedobap-* vnto all that come, or are brought therevnto, even to *tisme.*

new borne infants, by Christ his ordinance, and may not be *neglected, or needlessly deferred.* First because we haue need to bee regenerated so soone as wee are borne, being *still borne* in sinne, which ^h *groweth eve-*

ry day stronger and stronger vpon vs. Secondly children haue right of admission into the couenant, and Church of Christ Iesus, so soone as they are borne. ^{g Omnis anima eouq; in Adam censetur, donec in Christo regeneretur. Tert. lib. de anima. c. 40.}

ⁱ *For the promise is made to vs, and to our children. I will be thy God, and the God of thy seed, and not to ours only, but to all a far off.* For now all nations are called and by baptisme to be admitted. ^{h Crescit cum atatibus culpa. Ambr. lib. de Noe & Arca c. 22.}

^k *Goe teach all nations baptising them.* So that in what nation soeuer the Gospel is preached & generally receaued, all there- in may be baptised, being *presented* therevnto *by the Church.* ^{i Act. 2. 39.}

Wherein some especially, who ^k *present* them, vndertake for them, as it were new parents in the Lord. For *he is a father that doth a fathers part,* as ^{k Math. 23. 19.}

in the Gospel ^a *he is a neighbour,* that doth the part of a neighbour. Thirdly baptisme is presently due be- cause Christ hath *set no time* for it, whereas the eight ^{a Accommodat illis mater Ec- clesia aliorum pedes ut veni- ant, aliorum cor ut credant, ali- orum linguam ut conficiantur.}

day was appointed for circumcision, but hath indefi- nitely commanded saying, ^{Aug. ser. 10. de verb. Apostoli.} ^{b Luc. 10. 23.} ^c *suffer little children to*

come vnto me, for to such belongeth the kingdome of ^g *heauen.* And so it seemes the Apostles did, for they baptised *whole* ^d *households,* amongst whom it is more ^{d 1. Cor. 1. 16.}

then likely there were some children. Lastly as chil-

^a As the Israelites of the passover, Exod. 12. 26.

^e Sequitur in corde conversus cuius mysterium processit in corpore, Aug. l. 4. de bapt. c. 24.

^f 1. Sam. 1. 11.

^g Sicut ergo secundum quendam modum sacramentum corporis Christi, corpus Christi est, & sacramentum sanguinis Christi, sanguis Christi est, ita et sacramentum fidei, fides est.

Aug. ep. 23. ad Bonifac.

^h Tit. 2. 11. 12.

ⁱ Mat. 28. 19.

^k Act. 2. 38.

^l Ibid.

^m Vid. Mat. 3.

ⁿ G.

^o Act. 8. 37.

^p Mat. 18. 3.

Quanto magis

ad baptismum prohiberi non debet

infans, qui re-

uens natus nihil

peccauit, nisi

quod secundum Adam carnalis, et natus, contagium mortis antiquae prima natiuitate contraxit.

Qui ad remissionem peccatorum accipiendam hoc ipso facilius accedit, quod illi remittuntur, non

propria, sed aliena peccata. Cyr. in ep. ad. ep. Fidum de infans: bapt.

dren haue need and are capable of baptism, so is it profitable vnto them, principally as a meanes of regeneration ordained by Christ, through the grace of God, and withall because their godly parents, & they who sustaine that place, are bound thereby and made more carefull, to teach them; and themselues are occasioned to enquire and learne what ^d *that* *solemne service* meanes, and to performe the same. As for the vow in baptism, it ^e *respecteth the time to come*, whereof we are capable from the *first*, as ^f *Samuel* was vowed by his mother before he was borne, and wherein we must bee answerable to the *last*. For the faith required, wee are *baptised into it*; For God preventeth vs with his grace, and thereby inableth vs to be his schollers. ^h *The grace of God that bringeth salvation teacheth vs*: ⁱ *Goe teach saith Christ, or make Disciples, baptising them*: and bee ^k *baptised say they every one of you and you shall receaue the gift of the holy Ghost*. And so likewise for repentance it is indeed conditioned in baptism, ^a *Repent and bee baptised*. Whereof such as be of age must giue pretent ^b *testimony*, with ^c *confession of their faith*. But for little children they are baptised *innocents in Christ*, as they are borne *peccants in Adam*: and for actuall transgressions, (which repentance doth properly respect) they are called innocents; I am sure their *cause* is much better in that respect, then in elder age: when by repentance we must vndoe as much as is done of our liues. Wherefore Christ saith, ^d *Except yee become as little*

children

children, yee cannot enter into the kingdome of heaven.

Baptisme being the Sacrament of initiation is but once, into the covenant and state of grace, which is but one for all men, being once administered, as Christ hath instituted. Not^e one of Paul, an other of Apollo, another of Cephas, an other of Christ, as if Christ were divided, or we baptised into any mans name, sect, or faction. We beleue one baptisme, for the remission of sinnes. ^f One Lord, one faith, one baptisme. And that but once. ^g Once borne, once new borne. For it is vnto life eternall, which once begunne neuer endeth. ^h Knowe yee not that so many of vs as were baptised into Christ, were baptised into his death, ⁱ that as Christ being raised from the dead dieth no more, ^k so we once dead vnto sinne, are aline vnto God for euer through Iesus Christ our Lord? Wherefore should any then be rebaptised? For as for them, who^l haue beene once inlightned, and haue tasted of the heavenly gift, and were made partakers of the holy Ghost, and haue tasted the good word of God, and the powers of the world to come, if they shall fall away, it is impossible to renew them againe vnto repentance; and for them in whom though they fall, ^a the seed remaineth, another baptisme is needlesse. For by the grace of God remaining in them ^b they may recouer and amend their liues.

Anabap-
tisme.

1 Cor. 1.

Eph. 4. 5.

^g Sicut genera-
tio carnalis una

est, nec repeti

uerius potest, ita

regeneratio spi-

ritualis. Semel

enim nascimur.

semel quoq; re-

nascimur. Aug.

tract. in Ioh. 2.

11. cap. 12.

h Rom 6. 3.

i v. 9.

k v. 11.

l Hebr. 6.

a 1. Ioh. 3. 9.

b Ant. Eccles.

Aug. 16.

Confirmat-

tion and

Penance.

^e Sacramentis numero paucissimis, observatione facillimis, significatione prestantissimis, societatem novi populi colligavi. August. de doctr. Christi. l. 3. c. 9.

^g 2. Pet. 3. 21.

^h Vid. 1. Cor. 5

ⁱ Vid. 2. Cor. 2.
^k See the Preface to the
communion
in the com-
mon prayer-
book.

^l Mar. 18. 18.
^m Joh. 20. 23.

case and other like of good vse in the Church, for *cor-
rection, and instruction*. For by the one, children that
haue beene baptised are *confirmed* in the faith, when
they come to age, wherevnto they were baptised:
When themselves, assuming the *vow of baptisme*,
^d stipulat a good conscience towards God, and ratifie
what was vndertaken for them by their sureties. By
the other such as are ^e *excommunicate*, or deserue to
be debarred the *communion*, hauiing any way viola-
ted, or scandalized the *communion of Saints*, are hum-
bled, both for the *satisfaction* of the Church whom
they haue offended, and for their owne *reformation*.
That hauiing *renewed their vow* in baptisme by re-
pentance, they may bee *absolved* and ^g readmitted to
the *Communion*. Which ^h *godly discipline*, (*more fre-
quent in the primitive Church*) is much to bee wishe^d,
that it may be againe restored with vs, to adde vigor,
and life, to the word and Sacraments. For although
excommunication for sinne, and *absolution from sinne*,
be *vertually* implied in the word and Sacraments, for
what is *preaching*, but a generall proclamation of *par-
don*, to all *penitent* beleeuers, and a publike denuncia-
tion of God his *curse* against *obstinate vnbeleeuers*?
And what are the Sacraments, but the *personall apply-
ing* of remission, and grace to every man in *particular*,
and the *detaining* of them from the *Communion*,
but the *retaining* of their *sinnes*? Yet the *positive sen-
tence* of *binding and loosing*, in a *iudiciall* proceeding
is more powerfull with the conscience, & being *Christ
his ordinance*, is *ratified in heauen*, where it is *right-
ly* administred.

Our *Birth* is at once, but our *life* in grace is a *continued* act, and therefore hath continuall need of *spirituall* nourishment, to repaire what is wasted daily by sinne, and corruption, wherewith we are imbred, and for our growth to a perfect man in Christ Iesus. Our *naturall life* consists in the *b union* and communion of the body with the soule, and our life *supernaturall* in the vnion, and *communion* of our soule with God; which is in Christ, who *c is the life*, & *d in whom the fulnes of the Godhead dwelleth bodily*. By what meanes he became partaker of our mortality, flesh and blood, by the same hauing conquered sinne and death, he makes vs partakers of his immortality and diuine nature, imparted in him to the humane, and by it to vs. The Church and all the members thereof are in Christ, as Eue and all her children were in Adam; *g flesh of my flesh saith he, and bone of my bone*. That as wee drew *corruption* from Adam with his *nature*, so from Christ wee deriue *incorruption* by his grace. Nay nearer then so; *h wee are members of his body, of his flesh and of his bones*; not only deriued from him; or new begotten by him, but perpetually subsisting in him. As the *i graft in the stocke*, which yeeldeth vs continuall sap, and spirituall nourishment vnto eternall life. *h Because I liue saith he, ye shall liue also. At that day you shall know that I am in the Father, and you in mee, and I in you*. So dearely hath Christ loued vs, and so nearely hath hee vnited vs vnto himselfe, that he is not satisfied, as not inioying himselfe, without vs, *a his body, the Church, the fulnesse of him, that filleth all in all*. *b And as all the*

b Vita anime
diuina est, hac
corporis, hac
fugiente
suntur hoc,
perit hac desin-
tuente deo,
c Iohn. 14. 6,
d Col. 2. 9.

g Gen. 2. 23.

h Eph. 5. 30.

i Iohn. 15. 4. 5.

k Iohn. 14. 19.

v. 20.

a Eph. 1. 23.

b 1. Cor. 12. 12.

members being many are one body, so also is Christ, namely his Church. Of which communion wee haue this other Sacrament.

No transubstantia-
tion.

c Poculum immortali-
tatis, quod consecrum
est de infirmita-
te nostra, &
veritate diuina,
habet quidem in
se ut omnibus
prosit, sed si non
bibitur non me-
detur. Prosp. in
responsione ad
obiectionem
Vincentianam.
d i Cor. 10. 16.
e Κοινωνία.
f Not x^o σωματι-
σμός
g Nor x^o μετα-
στροφή, seu
μεταβολή.
h But x^o κοινωνία.
i Αντίστοιχο-
μα. Nazianz.
συμβολή η τυ-
πος. Theodo-
et.
Αφ' ου η ζωή,
αντιπαρά-
στής αὐτῆς ἡ
ζωή. Macarius hom. 27. k Solet res que significat eius rei quam significat nomine nominari.
August. quest. 57. super. Leuit. Ο μοῖρος ἐν λόγῳ ἀδελφῆς αὐτοῦ καὶ πρῶτον. Talis est predica-
tio qualis admittit rerum convenientia, Arist. πρὶ ἰπποκρίτου. Iohn. 6. m Possunt sacramen-
ta a bonorem habere ut religiosa, non autem superem ut admiranda, August. lib. 3. de trinitate.
c. 10.

c The cup of blessing which wee blesse, is it not the communion of the blood of Christ? The bread which wee breake, is it not the communion of the body of Christ? For we being many are one bread and one body, for wee are all partakers of one bread. Bread still, though consecrated, yea and receaued; For it is the communion, not the commixtion or confusion of his body with the bread, as if they were kneaded together, nor the translation of the bread into his body as if the one were supplanted by the other. But it is the communion of his body, by a common vnion of them both in the sacrament: which doth necessarily consist both of the outward signe, and inward grace. Whereof there is such a reciprocal relation, and mutuall coniunction in a sacrament, by diuine institution, that they necessarily concur as ingrant parts thereof, without either of which it is no sacrament. And therefore to signify their neare and intimate vnion, they vsually haue one another's names. Christ instituting this sacrament said this is my body, as^l elsewhere he calls his body bread. His body was not then made paste, no more is the bread here made Flesh. But this being this, that is bread naturally, is the body of our Lord in a mystery, not changed from bread into his body, by a^m miracle. So that in

respect

respect of the *whole sacrament*, the mysticall substance whereof consisteth both of the sanctified bread, and of Christ his sacred body, they may bee said *in some sort* to be *consubstantiat*, not in themselves, but in *a third* consisting of both. For neither the body of Christ without the bread, nor the bread without his body is the sacrament entire, but the one with the other; both together, not in *place*, but in *use*, being not *contiguit*, but *coordinat* to this end, by a *spirituall institution*, not by any *corporall commixtion* or *composition*. The bread, being consecrated to so high a mystery, doth *truely*, and *really*, but yet *sacramentally*, not only *signifie*, but *represent*, and indeed *present*, the very body of our Lord, not in the *element*, but in the *sacrament*, to every right receiver.

catio sanguinis Christi est (1) illa res externa visibilis, qua sanguis domini nobis exhibetur? Sic panis quem frangimus, est illa res externa visibilis, qua efficiamur socij & membra corporis Christi, sicut dicitur, evangelium est potentia Dei, (2) res seu instrumentum quo deus est efficax. Melanct: in 1. ad Corinth. 10.

By faith we may be partakers *d* *spiritually* of Christ *participa-* his body without the sacred bread: And without *faith* *tion by* in his *word* we cannot receaue his body in the *sacra-* *Faith:* *ment*, but *e* *are deeply guilty thereof* not *f* *discerning* *d* *Ego corpus* *the Lords body.* Which commeth to passe either *Iesu Evangelii* *um puto, &* *thorough vnbeleife* of his word, who hath said *this* *quando dicit* *is my body*, as when his body is not at all *discerned in* *qui non comne-* *the sacrament* by faith, which is the *sevidence of* *derit carnem* *things not seene*, and *h* *discerneth him that is invisi-* *ble*, but the sacred bread is taken as *common*, and so *meam & bibe-* *meum, licet &* *in mysterio p*

intelligi, tamen verus corpus Christi & sanguis eius, sermo scripturarum est. Hi ro. in Psal. 147. e Multi de alijs accipiunt & moriuntur, & accipiendo moriuntur. Aug. tra. 26. in Ioh. f 1. Cor. 11. 29. Reliqui discipuli manducaverunt panem dominicus Iudas panem domini. Aug. 8. Heb. 11. 1. hv. 27.

propha.

members being many are one body, so also is Christ, namely his Church. Of which communion wee haue this other Sacrament.

No tran-
substantia-
tion.

c Poculum im-
mortalitatis,
quod consecrum
est de infirmita-
te nostra, &
veritate diuina,
habet quidem in
se ut omnibus
profit, sed si non
bibitur non me-
detur. Prosp. in
responsione ad
objectionem

Vincentianam,
d i Cor. 10. 16.

c Κοινωνία.

f Not x^o συνέθε-
τον x^o συστο-
μαστικόν.

g Nor x^o μί-
σος, seu

μισαχολία.

h But x^o κοινωνία.

i Ἀντίστοιχοι σū-

μς. Nazianz.

συμβολοι x^o τῶ-

πος. Theodoret.

Ἀπὸς x^o ὁμο-

αῖνι τῶν x^o συμ-

νὰς αὐτῶν x^o αἰ-

ρεῖας. Macarius hom. 27.

k Solet res que significat eius rei quam significat nomine nominari.

August. quæst. 57. super. Leuit. Οἷος ἐστὶν ὁ λόγος ἀδελφῶν ὁμοῦ τὰ πρᾶγματα. Talis est predica-

tio qualem admittit rerum conuenientia, Arist. x^o πρὶ ἰππωνίας. Iohn. 6. m Possunt sacramen-

ta bonorem habere ut religiosa, non autem superem ut admiranda, August. lib. 3. de trinitate.

c. 10.

c The cup of blessing which wee blesse, is it not the communion of the blood of Christ? The bread which wee breake, is it not the communion of the body of Christ? For we being many are one bread and one body, for wee are all partakers of one bread. Bread still, though consecrated, yea and receaued; For it is the communion, not the commixtion or confusion of his body with the bread, as if they were kneaded together, nor the translation of the bread into his body as if the one were supplanted by the other. But it is the communion of his body, by a common vnion of them both in the sacrament: which doth necessarily consist both of the outward signe, and inward grace. Whereof there is such a reciprocal relation, and mutuall coniunction in a sacrament, by diuine institution, that they necessarily concur as integral parts thereof, without either of which it is no sacrament. And therefore to signify their neare and intimate vnion, they vsually haue one another's names. Christ instituting this sacrament said this is my body, as^l elsewhere he calls his body bread. His body was not then made paste, no more is the bread here made Flesh. But this being this, that is bread naturally, is the body of our Lord in a mystery, not changed from bread into his body, by a^m miracle. So that in

respect

respect of the whole sacrament, the mysticall substance whereof consisteth both of the sanctified bread, and of Christ his sacred body, they may bee said *in some sort* to be ^a *consubstantiat*, not in themselves, but in ^a *third* consisting of both. For neither the body of Christ without the bread, nor the bread without his body is the sacrament entire, but the one with the other; both together, not in *place*, but in *use*, being not *contiguat*, but ^b *coordinat* to this end, by a *spirituall institution*, not by any corporall commixtion or composition. The bread, being consecrated to so high a mystery, doth *truely*, and *really*, but yet ^c *sacramentally*, not only *signifie*, but *represent*, and indeed *present*, the very body of our Lord, not in the *element*, but in the *sacrament*, to every right receiuer.

^a Qui est altera panis percipiens vocationem dei, iam non communis panis est, sed eucharistia ex diuinis rebus constans terrena, & celesti. Irenaeus: lib. 4. aduers. haeres. cap. 34. ^b Simul sunt relati, cum ex classe sint tota specie. ^c Poculum nonne continui.

ratio sanguinis Christi est (1) illa res externa visibilis, qua sanguis domini nobis exhibetur? Sic panis quem frangimus, est illa res externa visibilis, qua efficiuntur socij & membra corporis Christi, sicut dicitur, euangelium est potentia Dei, (2) res seu instrumentum quo deus est efficax. Melancht. in 1. ad Corinth. 10.

By faith we may be partakers ^d *spiritually* of Christ *participate* his body without the sacred bread: And without *faith* *union* by in his *word* we cannot receaue his body in the *sacrament*, but ^e *are deeply guilty thereof* not ^f *discerning the Lords body*. Which commeth to passe either thorough *unbeleife* of his word, who hath said *this is my body*, as when his body is not at all *discerned in the sacrament* by faith, which is the *evidence* of *things not seene*, and ^h *discerneth him that is invisible*, but the sacred bread is taken as *common*, and so ⁱ *intelligi*, tamen verius corpus Christi & sanguis eius, sermo scripturarum est. Hi. 10. in Psal. 147. ^c Multi de altari accipiunt & moriuntur, & accipiendo moriuntur. Aug. tra. 26. in Ioh. f. 1. Cor. 11. 29. Reliqui discipuli manducare uni panem dominum Iudas panem domini. Aug. 8. Heb. 11. 1. hv. 27.

propha.

i Literam sequi,
et signa prore-
bus que his sig-
nificantur acci-
pere, seruitus est
infirmis.

Aug. lib. 3. de
doctr. Christ.

Cum figurate
dictum sic acci-
piatur tanquam
proprie dictum
sit carnaliter sa-
piatur. Neq. ulla
mors anime

congruentius
appellatur Aug.
de doct. Christ.
l. 3. cap. 5.

a Iohn 6. 51.
55. 56.

b Hic panis in
causam vite
appetendus, &
deuorandus au-
ditu, & rumi-
mandus intelle-
ctu, & fide di-
gerendus. Ter-
tul. lib. de resur.
Quid paras os
& dentes, crede
& manducasti.
August.

Hec quoties a-
gimus, non den-
tes ad morden-

dum acimus, sed fide sincera panem sanctum frangimus. Cyprian: in Sermon: de cena domini.

c Nam & ille panis viuus (& cibus mentis, ergo traiciatur in viscera anime tue, transeat in affectiones tuas, & in mores tuos. Bern. Sermon. 5. de aduentu domini, d. Deut. 8. 3. Mat. 4. 4.

prophaned: or else by misbeleife of his meaning, as when his body is not ⁱ discerned from the bread, but confounded therewith; which two must needs bee distinct in themselves, how neare soeuer conioyned in the sacrament. Now wee cannot possibly be more reall partakers of any corporall thing, then by eating it, and feeding on it, whereby wee receaue it into our bowels, and conuert it into our substance; neither after generation, is there any such meanes of life, as nutrition, without which it would soone vanish and fade away, wherefore we are not only borne againe by water and the holy ghost, but continually sustained and nourished vp to Eternall life, & that by the very body and blood of our Lord and sauiour Iesus Christ.

^a I am the lining bread saith hee which came downe from heauen, if any man eate of this bread hee shall liue for euer; And the bread which I will giue is my flesh, which I will giue for the life of the world. My flesh is meat indeed and my blood is drinke indeed. Hee that eateth my flesh and drinketh my blood dwelleth in me, and I in him. But the spirituall food of our soules is not as the corporall food of our bodies, as simulated vnto vs, but wee are ^c changed into it. The body of Christ for our spirituall nourishment: is not made carnall food, the sacred bread is not turned into flesh, but we are made spiritually minded to feed thereon by ^c faith in his word, who hath saide this is my body (for ^d man shall not liue by bread only, but by euery word that proceedeth out of the mouth of God) and to

be made like vnto him, ^c who suffered for vs in the flesh, arming our selues likewise with the same minde. c 1 Pet. 4. 1. 2.
 For hee that hath suffered in the flesh hath ceased from sinne. That he no longer should liue, the rest of his time in the flesh, to the lusts of men, but to the will of God.

Doe wee now abolish the law by faith? God forbid, nay we establish the law by an expresse article of our creed, & confirme it by this sacrament. For what els is the communion of saints, & the sacrament thereof? Communion in loue.

For ^f what communion hath light with darkenes? ^f If we say we haue communion with him, & walke in darknes, f 2. Cor. 6. 14.
f 1. Iohn. 1. 6.

we lye, & doe not the truth. But we walke in Darknes, if wee know not God, ^h for God is light, and in him is no darknes at all. And he that saith I know him and h v. 5.
i 1 Ioh. 2. 4.

keepeth not his comandements is a lyer and the truth is not in him. But hee that keepeth his comandements dwelleth in him, and he in him. k c. 3. 24.

To will, and to nill the same things is the sure bond of all amitie and friendship. Now because the communion betwixt God and vs is of infinite disparity, therefore his will is a law to vs, and our obedience is true loue vnto him.

And wee being many are thereby knit together in one body, holding the unity of the spirit in this bonde of peace. Wherefore as wee vowe in baptisme that we will keepe Gods holy will & commandements, and walke in the same all the daies of our life: so by this other sacrament wee renew the same vow, so often as wee receiue it, repenting our sinnes past, the transgressions of that righteous law, resolving and stedfastly purposing, thorough Gods grace, to leade a new

life

life, in all thankfull obedience vnto him, and true loue and charity amongst our selues. Wherevpon we receaue the blessed sacrament of Christs body & blood, most deeply binding our selues thereby to performe the same; and in the assured faith of Gods grace and helpe, that wee may walke in the strength of this spirituall food, the way of life by the law prescribed vnto vs.

The Law
conditio-
ned.

^a Exod. 19. 8.

^b Deut. 26. 17.
18.

^c 6. 27.

^d Deut. 30. 14. said, *d the word is very nigh thee, in thy mouth, and*

When first the couenant was confirmed by *Moses* with the Israelites at *Horeb*, God gaue them the law, & they accepted saying ^a *all the words which the Lord hath commanded wee will doe, and be obedient.* And when he renewed the same couenant with them in the land of *Moab*, *they gaue their faith that they would obey.* And so doe wee. ^b *They auouched the Lord to be their God*, and so doe we the Father Son & Holy ghost; and God auoucheth the holy catholike Church, as then he did them, to be his people. They *promised to walke in his waies, and to keepe his commandments, and his iudgements*; as they expected his blessing, ^c *they bound themselves with an oath and with a curse*, all which in effect wee likewise doe, to liue as becometh his saints, euen as wee expect his mercy, to forgiue vs our sinnes, and the power of his grace, to bring vs to ternall life. Wherevnto we binde our selues by vow and consignation, and as it were by confesseration in the sacraments. The law was not only giuen and required by God, but approued & accepted by them, in their hearts to doe it, as their mouthes professed. In which respect *Moses*

in thine heart that thou maist doe it. Howbeit they
broke their faith giuen, and *their spirit was not sted-*
fast with God. ^a *Their heart was not right with him,*
neither were they stedfast in his couenant. But now
hauing renewed his couenant, as he promised, ^b *with*
the children of Abraham that are by faith, the holy
catholike Church, that they shall be his people, and
that he will be their God; ^c *hee puts his law in their*
inward parts, and in their hearts he writes it, euen
the communion of saints, thorough faith, that wor-
keth by loue. For beleeuing in Christ Iesus, we doe
thereby acknowledge that the Law is holy, iust, and
good. Holy in respect of the things commanded, else
were not wee sinfull, who haue disobayed, nor nee-
ded wee a mediatur. Iust in respect of the penalty
inflicted, else why should Christ haue dyed that wee
might be deliuered? Good in respect of the end pur-
posed, life to the doer. Which Christ hath done, and
liues for euer, and wee also by faith in him. If the same
minde be in vs, that was in Christ Iesus, to be obedi-
ent to the will of God vnto the death.

a Pl. 78. 37.

b Gal. 3. 7.

c Ier. 31. 33.
Lex dei in cor-
dibus scribitur
non quia per na-
turam praeuen-
ta sit gratia, sed
quia per grati-
am reparata est
natura. August.
de vera immo-
cent. cap. 258.

^d *Loue is stronger then death,* that neither life nor
death can dissolue the commnion betwixt God &
his church, or any true member thereof; *Whom hee*
hath set as a seale vpon his heart, as a seale vpon his
arme, to loue and to defend for euer. For so hee saith;
^e *I will neuer leaue thee nor forsake thee.* ^f *And being*
willing more abundantly to shew vnto the heires of
promise, the immutability of his counsell, he hath con-
firmed his word by the sacraments in his blood. ^g *That*
by two immutable things, in which it is impossible for

The coue-
nant indis-
soluble.

d Cant. 8. 6.

e Heb. 13. 5.
f c. 6. 7.

g v. 8.

h ῥησιμῶν

Rom. 8. 37.

i Mat. 20. 22.

23.

a 2. Tim. 3. 12

A. 14. 22.

b 2. Tim. 2. 12.

c ῥαυτῶν

τῶν αὐτῶν

Monumenta

salutaris passio-

nis. Bistlin

cannon. litur.

i Cor. 11. 26.

d Rom. 12. 1.

e i Cor. 5. 14.

15.

f Heb. 13. 15.

God to lye, wee might haue a strong consolation, who haue fled for refuge, to lay holde vpon the hope set before vs. We may therefore be bolde vpon it, if need be, to lay downe our liues for his sake, in whom our life is hid with God, knowing that euen in death wee shall be more then^h conquerours thorough him that loued vs. ⁱ Can ye drink faith Christ of the cuppe wherof I shall drinke, and can yee be^c baptized with the baptisme wherewith I shall be baptized. And they said we can. And hee said yee shall. So must all^a suffer affliction some way or other, that will liue Godly. It is the portion of our cuppe, and calling, conditioned by God, vndertaken by vs in these sacraments; whereby we are assured that ^b if we suffer with him, wee shall raigne with him. Wee are baptized into the death of Christ. And the holy communion is not only a sacrament of the grace of life vnto vs, but a sacrifice of vs vnto God, and a protestation of our seruice vnto him, euen vnto the death, after the example of Christ Iesus. In^c commemoration of whose meritorious sufferings, with a thankfull remembrance thereof, wee^e set forth his death vntill he come, & ^d offer vp our selues aliuine sacrifice holy acceptable vnto God, thorough Iesus Christ, consecrating & vowing our selues, whatsoeuer we are, whatsoeuer we haue, wholly to his seruice, who hath redeemed vs. ^e For the loue of Christ constraineth vs because we thus iudge, that if one dyed for all, then were all dead; and that hee dyed for all, that they which liue, should not henceforth liue vnto themselves, but vnto him that died for them, and rose againe. ^f By him therefore let vs offer the sacrifice of praise

praise to God continually, that is the fruite of our lips; giving thanks to his name, not forgetting to doe good and to communicate, for with such sacrifice God is well pleased.

v. 16.

CAP. II.

Faith working by loue according
to the Law.

The Law established by faith. Gods law our prayer. Faith in the Trinity denies not the unity of God. Christ the only image of God, to bee worshipped by faith in his name. By Prophanenesse, Hypocrisie, Blasphemy the name of God unhallowed. The Christians sabbath of the holy catholike Church. The sabbath not abrogated by Christ? Nor by his Apostles. The Iewes typical use thereof abolished. The Christians sabbath day within the compasse of the commandement. The Lords day designed by himselfe for our sabbath. It hath euer beene obserued as the sabbath by the Church. It respects the kingdome of God. The Perfect will of God to bee done on earth. The heauenly conuersation.

How doth faith worke by loue?



According to the law, teaching vs to doe what God hath commanded. Although faith rest not in our workes, which the law requireth, yet are^a wee Gods workemanship, created in Christ Iesus vnto good workes, which

The law established by faith
^a Eph. 2. 10.

b Gal'3.12.

c Heb.11.6.

d Seruus qui ex
dominii iussu ea
facit tantum-
modo que
vult facere, non
dominici im-
plex voluntatem
sed suam Sato.
l.4. de guber.
Dic.

God had before ordained, not only in his counsell, but by his law, *that we should walk in them.* And *although the law bee not of faith*, that is of things to bee only beleiued, but to be done; *for the man that doeth them shall liue in them*, yet doth the law require faith, *without which it is impossible to please God.* Therefore the law prescribeth faith in the first place, and throughout, namely that wee acknowledge god the lawgiuer, to be *the lord our God*, the only true God, and performe that *faith vnto him*, by an vniuersall, & vniforme obedience, to the *whole law*, and euery title thereof, in regard of him that commandeth. Which iustifieth our faith to be in God, when it answereth his *whole will*, as well of command as of promise, as well in one duety as in another. When God gaue the law to the Israelites, hee made himselfe knowne vnto them, by his wonderfull deliuey of them, out of the *land of Egypt*, from the *house of bondage*, thereby to binde their obedience in faith to him, the only true God. Which was but a type and figure of the *great saluation*, from the power of satan by Christ Iesus. By faith in whose name, thorough his spirit, wee truly know, and rightly acknowledge the *only true God*. And the faith of God his loue to vs in Christ, knits our hearts againe in loue to God, and for his sake towards all men, as he hath commanded: & improues the *formall* worship of God vnto all *sincerity* in spirit and in trueth, and the common *civility* of the world vnro *Christian charity* zealous of good workes, for his glory that hath called vs to the knowledge of his grace. For if God so loued vs as wee beleue

leiuē, then ought we also to loue one another, much more him who is the *God of all grace and loue*. Neither doe we beleiuē indeed if wee loue not. Wee beleiuē not Christ his incarnation, death, passion, resurrection, and ascension, &c. Vnlesse *the like minde* bee in vs that was in Christ Iesus. Who to redeeme the glory of god in vs, laide aside his owne glory, equall with the father, and humbled himselfe in the forme of a seruant, vnto the death of the crosse. As the fathers loue to the sonne begat in him the like affection towards vs, so doth Christ his *f* loue, if wee embrace it by a true and aliuely faith, worke in vs the like loue towards our bretheren for his sake. *g As the father, faith hee, hath loued mee, so haue I loued you, continue you in my loue. If you keepe my commandements, ye shall abide in my loue, euen as I haue kept my fathers commandements, and abide in his loue.* It is all one in the law, to loue god and to keepe his commandements. And *h if you loue mee faith Christ, keepe my commandements.*

e Phil. 2. 5. &c.

f Nulla est maior ad amorem imitatio quam praeuenire amando. Nihil est durus est animus, qui delectationem, si nolebat impendere, nolit & rependere.

August de catech. rud. cap. 4. glohn 15. 9. 10. h Iohn. 14. 23.

24.

Which becaule we can in no sort doe of our selues, Gods law *i who are not able as of our selues, so much as to thinke* our pray-
any good, therefore being preuented with his grace, er.

k who worketh in vs both to will and to doe of his good pleasure; wee desire of God by prayer (as Christ hath taught vs) what he doth require of vs by the law.

l who therefore commandeth that wee may know what to craue of him. And it is our faith which by prayer obtaineth, what the law requireth. The graces *inspired* of God, faith, hope, and loue, *breathe* all a-

i 2. Cor. 3. 5.

k Phil. 2. 13.

l In omnibus enim monitis dei atq; mandatis, una eademq;

ratio est, & di-

uine gratie & humane o-

bedientie. Nec

quod aliud unquam datur preceptum, nisi ut queratur precipientis auxilium. Pross,

gaine

^m Rom. 8. 26.

gain vnto god by prayer, ^mthe spirit helping our infirmities with groanes that cannot be expressed. For as the naturall life, so the spirituall consists in respiration, by hearing and praying, without the which there

ⁿ Phil. 1. 9. 10.

can be no true life, and well doing. Therefore ⁿthis we pray, that our loue may abounde yet more, & more, in knowledge and in all iudgement, that wee being instructed out of the law, may approue the things that are more excellent, that wee may be sincere and without offence, till the day of Christ, being filled with the fruites of right consnesse, which are by Iesus Christ, vnto

^o Rom. 10. 14.

to the glory and praise of God. ^o But how shall they call on him in whom they haue not beleeued? By faith in the sonne of God wee know and beleene in him, the only true God, and worship him in spirit and in truth. ^p Who hath sent downe the spirit of his sonne into our hearts, crying Abba father.

^p Gal. 4. 6.

Faith in the trinity denies not the vinity of God.

ἡ βασιλικὴ εὐχὴ,
βασιλικῶς τοῖς
ἐκείνῃς ἐξου-
σιᾷ. Plato in
Philebo. & in
Timæo, ὁ ἀνὴρ
μὴ τὸν, ἢ τὸν, ὅτι
quo sensu vide

Proclum. It autem dicit: Triadem ex se omnia efficere. ἡ πρώτη δὲ, ἡ μετὰ ταῦτα
δὲ δὲ καὶ πρῶτα τῶν αὐτῶν, ὅτι αὐτῶν δὲ τρία, καὶ τὰ καὶ αἱ ἑνὶ τῷ. Serapidis responsum Thuli:
in Aegypto. De his vide August. lib. 10. de civ. Dei. cap. 23. In deo una substantia sed tres per-
sonæ: in Christo due substantiæ, sed una persona. In Trinitate alius atq; alius, non aliud atq; aliud:
In saluatore aliud atq; aliud, non alius atq; alius. ^p Innocent: L. 1. in em: cont: Her. cap. 19.

same

^a 1 Io. 2. 1. 2. *pust up in their fleshly mindes, and not holding the head which is Christ. Who did not only dye for vs to be a*^d*propitiation for our sinnes, but euer liues an ad-*
^e 1. Tim. 2. 5. *vocate with the Father making intercession for vs, neither is there any other. For as there is but one*
^f Job. 5. 1. *God, so there is but one mediator betweene God and man, the man Christ Iesus. Call now if there bee any*
^g El. 63. 16. *that will answer thee, and to which of the Saints wilt thou turne? Doubtlesse O Lord our God, thou art our*
^h Ps. 73. 25. *Father, though Abraham be ignorant of vs, and Israel acknowledge vs not, thou O Lord art our father, our redeemer, thy name is from euerlasting. Whom haue we in heauen but thee? and there is none vpon earth, that we desire with thee.*

Christ the *To praise the name of God and to pray vnto him,*
 onely i- *by faith in his name, are the speciall parts of religious*
 mage of *worship, intimated in the second commandement by*
 God to be *bowing downe, because such gesture we vse, when wee*
 worshiped *giue thankses or make request, or doe any reverence, or*
 by faith in *worship. Who so offereth praise glorifieth me saith*
 his name. *God. And to heare prayer is his prerogative. Now*
ⁱ *Qui vnde nullo potest sensu perspicue videri facile nequit agnoscere. Quod autem non agnoscitur diligenter coli non potest, nisi per medium*
^m *giuen vs his sonne*ⁿ *the expresse image of his person,*
^o *God manifested in the flesh. In expectation of whom*
 Ioan. Sarisber. *Polier. 1. 5. c. 3.*

^m *Ponitur nobis ante oculos Christus, tanquam perspicua Dei inuisibilis imago, Col. 1. 5. in cuius facie Deus pater (qui alioqui procul esset absconditus) nobis apparet, ne nuda Dei maiestas immer- so suo fulgore nos absorbeat, Calv. in Joh. 5. 22. Heb. 1. 3. 1. Tim. 3. 16.*

the

the euer promised Messiah, God gaue his people the *Arke* of his gracious presence, and afterwards the glorious temple, ^p in which, and towards which their prayers being made were heard, and their seruice accepted. Wherein also they were prescribed a forme of religion, in outward rites, and ceremonies, and all to keepe them from *Idolatry* and *will worship*, in a faithfull expectation of him that should come. ^r And when he was come, *they who knew him after the flesh, would thenceforth knowe him no more in that maner.* For while they had his bodily presence, the ^f Apostles themselues were not so capable of his spirit. Much lesse may we knowe Christ now, and acknowledge him with *religious worship*, in any ^t image or picture, which cannot expresse his Godhead, and therefore cannot be the image of his person, consisting of God and Man, and subsisting wholly in God; neither can it expresse the whole man, but his body onely, if peraduenture it bee the right picture thereof, which who knowes? The word expresseth his minde, and by the Gospell wee haue a true and *liuely Crucifix*, ^a Christ Iesus evidently set forth before our eyes, crucified amongst vs. Whom by the eye of faith (which is ^b the evidence of things not scene) we may discern being now otherwise vnto vs invisible. And wheresoeuer we are, if we belecue in Christ, we shall neuer bee

^p 1. King. 8.
^q Sed quid profero Numam, eius & patres fidei nostrae, veteris legis sacrificia offerant instituta, ne in demoniorum cultu populus occupatus, vere religionis discerneret cultum, &c? Ioan. Savius, Policrat. l. 5. c. 3.
^r 2. Cor. 5. 1. 6.
 Num ut hominem adorabimus Immanuel? Absit. Deliramentum enim hoc esset, & deceptio ac error. In hoc enim nihil ob ijs differemus, qui creaturam, vltra factorem & conditorem colunt, Cyril. lib. de vera fide ad Theodolium.
 Et in anathematismo coecorum, vna adoratione colimus

Immanuel, sed secundum quod essentialiter Dei filius, factus est hypostatica unione caro, &c. Ioh 16. 7. Act. 1. 6. 8. ^c Non vult se Dens in lapidibus coli, Ambros. in ep. ad valentinum contra Symmachum 31. Non est dubium quin religio nulla sit ubicumq; simulachrum est. Laet. l. 2. de vera sap. c. 19. Impossibile est ut qui Deum novit, supplex fiat statuae, Orig. contra Cels. l. 7. Sic omnia errare meruerunt, qui Christum & Apostolos cum non in sanctis codicibus, sed in pictis parietibus quaesiverunt, August. de consens. Evangel. l. 1. a Gal. 3. 1. ^b Heb. 11. 1. v. 27.

^c Ioh. 4. 21. 23 far to seeke where, and how to worship God. ^c The
^d Ioh. 5. 20. 21 *houre is now come when* (as our Saviour told the su-
perstitious woman) neither on that mount, nor at Je-
rusalem, but the true worshippers shall worship the Fa-
ther in spirit and in truth. ^d The Father in the sonne
 who is the truth, by the holy Ghost. For we know that
 the sonne of God is come, and hath giuen vs an vnder-
 standing that we may knowe him, that is true, and wee
 are in him that is true, even in his sonne Christ Iesus.
 This is the true God and eternall life. Babes keepe your
 selues from Idols. ^e At the name of Iesus every knee
 shall bow, and every tongue confesse that Iesus Christ is
 the Lord to the glory of God the Father. At his name,
 not at his picture; in his name, not by his image, all
 prayers and praises offered vp to God the Father are
 accepted with him. ^f And now we pray every where
 lifting up holy hands, ^g and from the rising of the sun,
 vnto the going downe of the same, the name of the
 Lord is great among the Gentiles. And in every place
 incense is offered, and a pure offering, euen ^h the pray-
 ers of the Saints, by the hand of the Angell of the coue-
 nant, Christ Iesus, at the altar of God his presence.
 For the ⁱ pouring out of our prayers is as the incense,
 and the lifting up of our hands as the evening sacri-
 fice.

But ^k God will be sanctified of all that come nigh
 vnto him. ^l Let everyone therefore that nameth the
 name of Christ depart from iniquitie. ^m For our God
 is a consuming fire, and will consume those with fire
 of his indignation, ⁿ that offer strange fire vpon his

^k Lev. 10. 3.
^l 2. Tim. 2. 19.

^m Heb. 12. 19. ⁿ Le. 10. 1.

altar. He is a *jealous God*, and will not hold him guiltlesse that taketh his name in vaine. Which we doe, if either we take notice of his word, and works, without due affection, whereby he makes his name knowne; or if we vse any notification of him, but in his worship, or to his honour, with true religion and devotion. The Philosophers ^o who professed themselves wise, became ^o Rom. 1. 21. fooles. Because when they knewe God by his workes of creation, they glorified him not as God neither were thankfull. But the due notice of God his workes by his word, thorough the working of his spirit, begets faith in vs, and that faith restraines from all euill by feare, and prouokes by loue to good workes; that we may not receiue the grace of God in vaine, nor take his name in vaine, &c. cause it to be euilspoken of. Hypocrites draw neare God with their mouthes, and honour him with their lips, but their hearts are farr off, running after conetonsnesse. But if I regard iniquity the lord will not heare me. ^u To the wicked God saith, what hast thou to declare my statutes, or to take my couenant in thy mouth, seeing thou hatest to bee reformed. * The very prayer of the wicked is abominable, euen a mocking of God to his face, as the ^x souldiers bowing the knee mocked Christ, saying haile king of the Iewes and smote him with their hands. Wherefore Solomons counsell is god, y keepe thy foot when thou goest into the house of God, and bee more ready to heare then to offer the sacrifice of fooles, for they consider not that they doe euill. And that our mouthes be not rash, nor our hearts hasty to utter any thing before God, Dauid his resolution is good in our greatest passions,

P igitur qui innocentiam colit, domino supplicat, qui iustitiam, deo libat, qui fraudibus abstinet, exoptat deum, qui hominem periculo furripit, optimam victimam cedit.
Min. Fel. 103.
q2. Cor. 6. 1.
r Alf. 29. 14.
Mat. 15 8.
f Ezek. 33. 37.
t Pl. 66. 18.
u Pl. 50. 16-17
b Prov. 28. 9.
x Mat. 27. 29.
30.
y Eccel. 5. 1.
y. 2.

- z psal. 39. 1. and perturbations. ^z *I said I will take heed to my waies, that I offend not with my tongue.* Least by cursing, swearing, forswearing wee pull downe the curse of God vpon vs, and cause ^a *the flying roule to come forth; & to enter into our houses, to consume the with the timber therof, & the stones thereof, & to cut vs off on this side, & on that side according to it.* Yet are there greater prophanations then these, whereby the name of God is blasphemed. ^b *Is it fit to say to a king thou art wicked, and to princes yee are vngodly? How much lesse to him that accepteth not the persons of princes?* Yet desperat & forelorne malecontents, ^c *will curse their God and their king; and looke upwards, when they are hardly bestead.* And there are worse blasphemers then these; the bloody persecutors of God his seruants, ^d *sticke not to blaspheme that worthy name of Christ, whereby wee are called.* ^e *But no man speaking by the spirit of God calleth Iesus accursed.* And yet there are worse blasphemers then they, ^f *who hauing beene made partakers of the holy ghost, fall away desperately & maliciously to blaspheme the known truth, & the spirit of truth being possessed with a spirit of contradictions, for whō there is no mercy, no place for repētance.* The prophane vnbeleeuers ⁱ *resisteth the spirit of God, the formall professor ^k greiues the spirit of god, the lewde liuer ^l quencheth the spirit of God,* but the blasphemous apostata, ^m *doth despite vnto the spirit of grace.* But if we beleeuue indeed as wee were baptised, & haue professed, in the name of the Father, Sonne, and Holy ghost, our hearts, and tongues, and deeds, will all ioyne together with the blessed Angels
- a Zach. 5. 2. 3.
 4.
 b Job. 34. 18.
 19.
 c Eccl. 3. 21.
 d James 2. 7.
 e I Cor. 12. 3.
 f Heb. 6. 4.
 g Manifest est a fide lapsus, & crimen maxime superbia, vel a scripto recedere, vel non scriptum admittere, Basil: sermo: de fide.
 h Heb. 6. 6.
 i Acts. 7. 51.
 k Eph. 4. 30.
 l I Thes. 5. 19.
 m Heb. 10. 29.

gels, and all the powers of heauen, crying *holy, holy, holy*, lord God of saboth. *Hallowed be thy thrice glorious name, O thou holy one*, as thou hast commanded.

That the *name of God* may bee knowne, and worshipped, as by euery man in priuate, so by all of vs in publike, God hath appointed the *sabbath* for the holy assemblies, representing the *holy catholike Church*, in acknowledgement of his *kingdome*, attending his *grace*, in holy exercises, and Christian duties, and expecting his *glory*. Which day may not be otherwise imployed farther then *necessity* enforceth, (which is god his *dispensation*, and *hath no law*) or then *mercy* to our selues, & others requireth ⁿ *which God will haue and not sacrifice*. Of which duty some question hath beene made of late, whether it bee of *faith*, I suppose for these reasons principally. First because in *nature* there is little or no appearance of reason for the *sabbath*, that it should bee *morall*. Secondly because it seemes not to be any where expressely *recognised* in the new testament, as the other commandements are, but rather to bee *sighted* both by *Christ* and his *apostles*. Thirdly because in keeping the sabbath the Iewes were to obserue certaine *ceremonies*, which are now abolished by the Gospell. And lastly because Christians haue neuer kept *that day*, which the Iewes did, & the commandement seemes to prescribe. Which doubts if they may be cleared, I hope the ten commandments will holde together, and not breake company, being all of the same kinde, and ^e *written with God his owne finger. He spake these*

The Christian sabbath of the holy Catholike Church.

ⁿ Mat. 12. 7.

^e Exod. 31.
18. 34. 38.

ten

ten words and added no more vnto them. For the *naturall reason* of the sabbath somewhat hath already beene said in the proper place thereof, concerning the *P law of nature*. But may not a law be *morall* for the *vse* thereof, vnlesse it be *naturall* in respect of the *cause*? Christ hath promised *that where two or three are gathered together in his name, he will bee in the midst of them.* Now although God be euery where, at all times, yet for our *meetings*, there must needs be a *set time*, which it is iust that God, who appoints the meeting, should designe, and not wee. There may be holy assembles as that of *Cornelius* vpon any day, to heare the word, to praise God, and to pray vnto him, as occasion is offered *in season*, and *out of season*, & the Lord will be found in them. But on the Lords day the holy assemblies *must bee*, and that weekly, because hee hath commanded, and hath giuen vs the reason which we haue beleueed.

Ne inordinata
congregatio po-
puli fidem mi-
nueret in Chri-
sto, propterea
dies aliqui con-
stituti sunt, ut
in eum omnes
pariter venire-
mus. Hieronim.
Gala.
I Act. 10.

The sab-
bath not
abrogated
by Christ.
u Mat. 3. 15.

Now for that which *Christ said or did* we may be well assured that his intent was not to *violate* the law of the *sabbath*, who came not to breake the law, but to fulfill it, and was therein so punctuall and exact, *u to performe all righteousnesse*, that if it were but a ceremony, he would haue obserued it; because all was to continue vntill the vaile, of the temple, his body, was rent. Hee often tooke occasion indeed by their greatest assemblies on the sabbath daies, to doe some miracles, & workes of mercy in their sight, to confirme the truth of what he taught, namely that hee was *the 1st of the sabbath*, and the mercifull sauour of the world. This lesson hee first read vnto them out of the prophet

* Prophet *Isaiah*, in one of their Synagogues, as his custome was, on the sabbath day. Which they should now haue taken forth by him, being the chiefe and principall end of their sabbath. But when they peruersely misconstrued his doings, he iustifying the same as also his Disciples plucking the eares of corne, to satisfie their hunger, tooke occasion to teach them better what was the right vse of the sabbath. Not a *superstitious cessation from worke*, but a spirituall attention *to the workes of God*, euer admitting our *workes of mercy*, and of necessity. And if Christ thereby abrogated the sabbath, then did hee abolish the other commandements also whereof he said, *¶ So and so it hath bene said vnto you of old, but I say vnto you*, thus and thus shall yee doe; and then was the Sabbath abrogated long afore by the Prophet *Isaiah*, in the name of the Lord. *¶ The new moones and sabbaths, the calling offsolemne assemblies, I cannot away with.* But this Christ hath taught vs concerning the sabbath: *a That it was made for man & not man for the sabbath*; as indeed the whole law was made for man, not to breake, but to keepe it, for his owne good. This especially was a *provisionall statute for his benefit*, *b partly in regard of his body*, whose worldly heart would else giue him no rest, but would make him out-worke Gods curse, if God did not allow vs a rest, supplying vs the while with necessities by his ordinary prouidence, *c as he did the Israelites by miracle*; but principally for his soules good, that he might attend, and receaue

* Luk. 4. 16, 17, 18.

* Cui septima
quies fuit lux
Ignava...
Iuuenal. Sat. 14.
& Sat. 6.
Observant ubi
festamero pede
sabbata reges.
De itinere sa-
batico. Quos
etiam irridet,
Plutarch. libel.
de superstitione.
¶ Mar. 5.
¶ Isa. 1. 13.
a Mark. 2. 27.

b Quia n. dura-
bile non est quod
requie caret, a-
tium quoddam
sanctum Deus
precepit, ut in-
satiabilem ho-
minum cupidi-
tatem frenaret;
qui tam seipso

quam seruos suos nimis laboribus exhaustiunt, modo lacrum faciant. Gualterus homil. 56. in Luc.
c Exod. 16. 24.

¶ Homini non ante septimum the *spirituall food* thereof vnto eternall life.

heralis inedia est. Plin. hist. nat. l. 11. c. 53. Pleriq; ex his qui septem diebus nihil edere, aut bibere volunt in his moriuntur, quod si quidam eos superauerint, nihilominus tamen moriuntur. Hyp. l. de carn. ad finem. Non possunt boni mores ne secundum naturam quidem ipsam, apud eos homines constare, qui unum de septem diebus non observant, & sanctificant domino. Iun. de Pol. Mq. si. c. 63

The Sabbath. As for the Apostles, *St Paul* writing to the Galatians condemnes the superstitious *observing of daies and months, and times*, and yeares in generall, by the Apostles, whereof the *Jewes* accounted some more *holy*, & the Gentiles some more happy. But to the Colossians he

speakes of *Sabbaths* by name, reckoning the amongst shadows, he saith *let no man iudge you in respect of the Sabbaths*, a phrase which he useth elsewhere, forbidding all *censuring*, & contending about things indifferent, amongst which he reckons the observing of a day, and it may bee, *that set day for the Sabbath*; for he saith *he that obserueth a day, obserueth it to the Lord, and he that obserueth not a day to the Lord, hee not obserueth it*: for the which hee would not haue them iudge one another. To the same purpose hee

speakes of the sabbath to the Colossians. Is the sabbath then a thing indifferent? Then were it no morall commandement. The sabbath is not a *thing indifferent*, but at that time there were *different daies of sabbath*; one which the *Jewes* obserued, and were for a while to be borne withall, as for other ceremonies; an other which the *beleeuing Gentiles* obserued, as they were taught by the Apostles, in *honour of Christ his resurrection*: and therefore the Apostle there speakes of *Sabbaths*. Now it seemes that as the Corinthians, and the Galatians, so also the Colossians,

*¶ W. 6.
[Ceremonie ab apostolis non ut fatida cada-
uera mox pro-
funde abicieban-
tur, sed religiose
ad sepulchrum
deducebantur.
Postquam vero
sepelita fu-
erant, si qui e-
as resodere, aut
obseruare velles,
non esset pius
funeris deductor,
sed impius sepul-
chre violator,
Augustep. 19.
¶ Hieron.*

were troubled with false Apostles, or with some such as in this case *walked not uprightly*, but would compell the Gentiles to obserue *the same day*, amongst other things, which the Iewes did: of whom he *warnes* them at the 8. ver: and in this 16. ver: *armes* them against their *censures*. *Let no man iudge you in this case*, for as for the set day of the sabbath, which the Iewes stand vpon, it is but as their *new moones*, & the like ceremonies; which Christ buried when hee lay their whole sabbath day in the graue; the *substance* is *Christ* and his *resurrection*, ^k which *Christians* are to honor, whereof he speaks ^la little before, and anon againe in the ^mbeginning of the next Chapter. Brifley, whilst there were *two sabbath daies* in vse, the one obserued by the *Iewes*, the other by the *beleeuing Gentiles*, hee would not haue them troubled at any mans *censure* in that respect, nor to *contend* amongst themselves thereabout, but to looke to the maine, and to hold it which was on their parts. ⁿ He remoueth the ceremony of the sabbath, to establish the substance.

It seemes then there was something *ceremoniall* in the sabbath, which is the next obiection. The law it selfe was *not ceremoniall* but *morall*, only there was a *ceremoniall vse* annexed vnto the law for the time, to be obserued by the Iewes. As the ^o*Rainebow*, a naturall impression in the cloudes, is *made a signe* by God his appointment, that there shall be no more any vniuersall deluge; and ^p*marriage* instituted in Paradise, was after vsed for ^qa type of the vnion betwixt Christ and his Church. The Iewes had a threefold typical vse of the sabbath: First ^r*it was a discretiue signe that*

^k Si nobis non resurrexit, vniq; non resurrexit, qui sibi cur resurgeret, non habebat. Ambr. in orat. de fide resur.

^l Col. 2. 12.

^m C. 3. v. 1.

ⁿ Non tempora observamus, sed que illis significantur temporibus, Aug. contra Adimant. c. 16.

The Iewes typical vse of the Sabbath abolished.

^o Gen. 9. 13.

^p Gen. 2. 24.

^q Eph. 5. 32.

^r Exod. 31. 13.

they were the only people of God, because besides them none observed the sabbath. Which figure ceased in Christ, by whom the partition wall was cast downe, and the light of the comfortable day of rest brake forth vnto all people. Wherefore now wee keepe the sabbath not on the Iewes day, as if we were their *Sabatarian profelites*, and had title by them, but on the *Lords day*,^f in whom there is neither Iew nor Gentile, but all are one in Christ. Secondly it was a *memorative signe* vnto them^e for a perpetuall remembrance of their *deliuey out of Egypt*: Which vse likewise was taken away in Christ, who hath redeemed vs from the miserable bondage of sinne, and Satan, whereof their deliuerance was a type, and consequently that vse of the sabbath, in remembrance thereof. The third typicall vse of their sabbath was^u a *figuratiue signe* of their rest in the *promised land*, which was accomplished in Christ, who thorough death is entred for vs, and leads vs the way into the *heauenly Canaan*. And generally all outward obseruances, as^{*} *not to goe out of their places on the sabbath day*,^x *not to kindle a fire*,^y *not to carry a burden*; and the respects to outward things, in all which they were more superstitious then was required; were all *pædagogicall appendices* of the Sabbath proper to the Iewes, in whom the Church was trained vp by *temporall*, and *sensible* things, and in a most strict, and seuerer manner.^z All which are *eased*

^f Gal. 3. 28.

^e Deut. 5. 15.

^u Heb. 4.

^{*} Exod. 16. 29.

^x Cha. 35. 3.

^y Ier. 17. 21.

^z Sic ergo intellegendum est, si v: in isto die volubili septimo prandiatur, siue à quibusdā etiam ieiunatur, tamen sabbato spirituali sabbatum carnale cessasse: quando in isto sempiterna

et vera requie sconiuciscitur, in illo vacatio temporalis iam superflua contemnitur, Aug. ep. 86. ad Cæsalam. Multis tunc castellanorum iudiciis ut apparet xelentis. Non igitur sabbatizemus more Iudaico, velut otio gaudentes. 'AM' 1555 in dñs sacralicis no modum iudicis, etc. Sed unusquisq; nostrum sabbatizet spiritualiter. Ignat. in Epist. ad Magnesios.

or remitted in Christ, by whom wee are plainly taught to looke vnto things *spirituall* and *Eternall*, & are therein exercised with a more free, and *reasonable seruice*. All *typicall vses* of the *sabbath* tending to Christ his *comming in the flesh*, & the things performed already by him, for the work of our redemption, are ceased, and all the seruices belonging therevnto. Yet in respect of things *b perpetuallly spirituall*, and of *eternall*, which are yet to come the *sabbath* may thill haue some *typicall vse*. *c It is a signe for euer that God sanctifieth his people*, and a figure of our *Eternall rest*, *d when wee shall all rest from our labours*, *e and when from one sabbath to another all flesh shall come before him*. *f There remaineth therefore are st, or sabbath keeping, to the people of God*.

b πρὸς τὰς τρεῖς
ἀνὰ ἑξῆς κατὰ
ἐκαστὴν. Ad super
ne siquidem
vite statum
spectat. Grez.
Nazianz: de
noua dominica
orat. 43. Repu
diamus ergo e
am carnalem
cum apostolo,
& approbamus
eius spiritualem
cum apostolo,
qui sabbati qui
etiam non obser
uamus in tem
pore, sed signum
temporale intel
ligimus, & ad
æternam quie

sem que illo signo significatur aciem mentis intendimus. August. 1. contra Adimant. Adami
cbei discip. cap. 16. c Ezek. 20. 12. d Rev. 14. 13. e Isa. 66. 23. f sabbatum quie, Heb. 4. 9.

Now for the day, the law doth not say expressly, The Chri
what seauenth day shall be the *sabbath* which may be sian sab
any in respect of number and order, according as bath day
wee begin to reckon; but appointing or allowing within the
six daies *indefinitely* for ordinary labour in our cal- compasse
lings, it commandeth the *seauenth* to bee kept ho- of the cō
ly to the worship of God, as god made all things in mande
fix daies and rested on the seauenth, not specifying ment.
which were the six daies, or which the seauenth, ei-

g Sed si sabbatum audierit, non intelligit nisi unum diem de septem, qui continuo volumine
repetuntur. Aug. de Doctr. chr. l. 3. c. 5. Iam hinc ab initio doctrinam hanc nobis insinua
at deus, erudiens, in circulo hebdomadae, diem unum integrum segregandum & seponendum in
spiritualem operationem. Chrysost. homil. 10. in Genes.

Exod. 16.

Iosuah. 10. 13

k Isai. 38. 3.

1 Si Iudeis sab-

batum colendo

dominicum ne-

gat quomodo

Christianus ob-

seruat sabbatū?

An simus Chri-

stiani & domi-

nicum colimus:

aut simus Iudei

ut sabbatum ob-

seruemus? Ne-

mo enim potest duobus dominis seruire. Nonne ita loquitur tanquam sabbati alius dominus sit

alius dominici? Nec illud audit quod & ipse commemorauit: Dominus est enim sabbati filius

hominis Augu. 86. ad Casulan.

ther in the precept or in the reason. How doth it ap-
peare that the *world* was *begunne* vpon *sunday*, that
saturday must needs be the *seauenth*? And if the sab-
bath which is the *period of the weeke*, were not ob-
serued nor commanded all that time, from the *crea-*
tion to the *beginning* of the *law*, (as some say) by
what monuments shall it appeare, that the *weekly*
account of daies was kept vntill then, iust in the *same*
order as it was in the *creation*? The first sabbath that
we read of since the creation, was ^h when God gaue
the Israelites *Manna* from heauen, the seauenth day
after the fixe daies, whereon they gathered the Man-
na, reckoning from the day of their murmuring, what-
soeuer day of the weeke, the fiftenth day of the se-
cond moneth, after their departing out of the Land of
Egypt. But suppose (as it is not vnlikly) whatsoe-
uer weekly reckoning had beene formerly kept of
the dayes, that God when hee gaue the law, did see
them the *very seauenth day in order from the creati-*
on, yet were the daies since that altered, ⁱ *when the*
sunne stood still at the prayer of *Iosuah*, and ^k *when it*
went backe for a signe to Hezekiah. Whereby the sab-
bath, if it must be the seauenth part of the weeke, con-
sisting of 24. houres was certainly altered, that it
came either later in the space of time, or sooner in the
number of daies. ^l Howsoeuer the same authority
which appointed one seauenth day at the creation,
hath appointed this other, which wee now obserue
euer since the redemption, and both within the com-

pasſe of the ſame commandement, which indefinitely alloweth vs ſix daies for our workes, and apponiteth the ſeauenth for a ſabbath to the Lord.

m The ſonne of man is Lord of the ſabbath. And that he did make this the ſabbath, the Apoſtle inſinuats ſufficiently, writing to the Iewes, when hee ſaith, *m* There remaineth a reſt to the people of God, for hee that is entred into his reſt, that is Chriſt, he alſo hath ceaſed from his workes, as God did from his: Leauing them to gather the concluſion, namely that as God when he had created all things reſted the ſeauenth day ad ſanctified it, ſo Chriſt when he had finiſhed the worke of our redemption, reſted this ſeauenth day, and ſanctified it, in honour of his reſurrection. God gaue them time and place the ſabbath, and the land of Canaan, to lead them by degrees, in types to the eternall reſt in heauen; they wanted faith to diſcerne what was figured. Seeing therefore that it remaineth that ſome muſt enter in, and they to whom it was firſt preached, entred not in becauſe of vnbeleſe, againe therefore he limiteth a certaine day, ſaying to day after ſo long a time. If Iſuah had giuen them reſt, who brought them into the land of Canaan, if there they ſhould haue ſet vp their reſt, then would hee not afterward haue ſpoken of another day, there remaineth therefore a reſt, even a ſabbath keeping, for the people of God, a farther place, for which another day is appointed. Chriſt buried their ſabbath, in ſo much as it was ceremoniall, namely that ſet day, and their ſacrificing ſeruices, and outward obſeruances in his graue, where hee lay that whole day of their ſabbath,

The Lords day deſigned by Chriſt for the ſabbath.

m Mark. 2. 28.
n Heb. 4. 9. tc.
Vid: Iam. paral:
l. 3. in locum.
o Si dei requies cauſa ſanctificationis diei eſt, conſequenter ubi maior et uerior eius requies, illic ſanctificatio copioſior. Rupertus de diuin. offic. l. 7. c. 19.
p Cuius beneficii commemoratio ſucceſſiue memorie creationis, non traditione humana, ſed Chriſti ipſius obſervatione, atq; inſtituto. Iam: in 2. eſp. Gen. q Heb. 3. 8. 4. ch. r Ch. 4. 6. 7. ſ. v. 5. v. 9.

and

*Requies est
quedam ab omni
labore omni-
um molestiarum
sancta atq; per-
petua; in eadem
nobis ex hac vi-
ta fit transitus,
quem dominus
noster Iesus
Christus sua pas-
sione demonstra-
re ac consecrare
dignatus est.
Inest autem in
illa requies non
desideriosa segni-
tas sed quedam
ineffabilis tran-
quillitas actio-
nis otiosa, Aug.
ep. 119. ad la-
nuar.*

*Καί, μὲν τὸ σάβ-
βατίζεαι, ἰορτα-
ζήτω πάντες φιλό-
χριστος τῆς κυρι-
ακῆς, τὴν εὐχαρι-
στίαν, τὴν βασι-
λειᾶν τὴν ὑπερ-
ταυ πάντων τῶν
ἡμῶν, &c. At
post sabbatum
omnis Christi
amator domini
cum celebret*

*diem resurrectioni consecratum dominicæ, reginam & principem omnium dierum. Ignat: in epi-
st. ad Magnesios. Iure igitur sanctæ congregationes die octavo in ecclesiis fiunt. Inquit Cyrillus
ibid. 12. In Ioan. cap. 58. 2. E'ν τῷ συμπληρωσάμην Act. 2. 1. Lev. 25. 15. b Revel. 1. 10. c ἡμε-
τέραν καὶ ὑμῶν τὴν θανάσιον θάνατον ἡμετέραν, sublimi vtiq; sublimior, & admirabili admirabilior. Greg:
Nazianz. de nova dominica, orat. 43. p. 700.*

and rising againe the next day, when all his labours ceased, he thereby sanctified that day a sabbath, to all that beleue in him; pointing vs to the ^u eternall rest, which he had now fully purchased for vs, and where-into he will bring vs, by the resurrection of our bodies also, in *Euerlasting life*. And therefore though all his former life he obserued the Iewes sabbath in their assemblies, yet after that hee was risen from the dead he thenceforth obserued this new day of rest, ^x giuing his disciples meeting vpon this day when they were as-sembled together, and ^y againe that day sennight. And after himselfe was ascended, hee sent downe the holy Ghost vpon them, when they were met together a-gaine on this day. Which it seemes the holy Ghost would haue well noted, saying, in such precise termes, that it was when the day of Pentecost ^z was fully come, for that being reckoned as was ^a appointed, fifty daies from the morrow after the passeouer, which was that yeare on the saturday, to the morrow after the seauenth sabbath, it must needs be this very day of the weeke which is our sabbath. So that on this same day Christ rose, appeared ^{twice}, and thirdly sent the holy ghost, euery time when they were assembled, and lastly appeared ^b to St Iohn being in the spirit on the Lords day, teaching thereby the Church represented in them, to assemble euer on ^c that day, and euery one to bee *spiritually minded*, and exercised in re-

membrance

membrance of his *resurrection*, attendance on the *holyghost*, and expectance of our *finall glory* in the presence of *God the father*. It is therefore most fitly called ^d *the Lords day*, ^e *This is the day which the Lord hath made, wee will reioice and be glad in it*. And it may bee called *sunday* in a better sense then the ^f heathens knew, because on this day ^g *the sunne of righteousness arose with healing under his wings*. But howsoever the name be, the duty of a *sabbath* remaines to bee performed by the *expresse law* of God inuio-
lable.

d Quia enim sabbati tunc appellabatur dies qui nunc dominicus appellatur: August. ep. 86. ad Casulan. e Pl. 118. 24. f Ecce enim dies solis adest. Sic enim barbaries dicunt dominicum vocitare

consuetudine est. Greg. Turonensis: Histor. lib. 3. cap. 13. g Malach. 4. 2. Solis autem aie communiter omnes conuentum agimus, quandoquidem, in primis dies est, quo deus e tenebris & materia, quam prius creauerat, versa, mundum effecit, & Iesus Christus seruator noster, eo ipso die a mortuis resurrexit. Iustin. Martyr apolog. lib. 2.

Which the Apostles were carefull to obserue, as ap- The Lord^s
peares not only by their former assemblies, & exerci- day hath
ses on that day, but afterwards againe. Act. 20. 7. and euer bin
by their doctrine. The spirit calling all things to obserued
their remembrance which Christ had taught and as the sab-
bath by
commanded them. For that very day the Apostle ap. bath by
pointed to be religiously kept, not only at *Colossi* as the church
it hath bene shewed, but expressely in the Church
of ^h *Corinth and Galatia*, and accordingly; wee may
well suppose, in all other Churches. This day thus
instituted, the ⁱ *Church of Christ* hath euer since kept
as their *sabbath*, and that aunciently with such *seuer*
necessity, as that for this very cause the whole ^k *Greece*
Church, was excommunicated by *Victor* Bishop of
Rome, (whose authority and proceedings therein I

h 1 Cor. 16. 1. i Die dominico, qui est dies resurrectionis suis diebus templum domini adite. --- Quid enim apud deum excusare poterit, qui eo die ad audiendum

verbum dei salutare, de resurrectione non conuenit? Clem: Const. 2. c. 59. k Vid. Euseb. Eccl. lib. 5. cap. 21. & Socrat. lib. 5. cap. 21.

It was decreed by the
counsell of
Nice,
Ruffinus lib. 1.
cap. 6.
Cuius obseruatur
cum pascha
celebratur ut
sabbatum oc-
currat. Hoc e-
nim proprium
Christiane reli-
gionis est. Aug.
ep. 119. ad La-
mian: & paulo
post, Orbi uni-
uerso Christi-
ano persuasum
est, eo modo pas-
cha celebrari
oportere.
n See the
conference
at Hampton
Court. p. 45.
reprinted:
1625.

Tertio Caroli
Constantinus

Imperat: grauissima auctoritate sancit dominicum, Euseb. lib. 4. de eius vita. Cum ex
septem diebus vnus in domini honorem consecratus sit, religionis prorsus dissolute fuerit nos ali-
orum dierum ad opera vsu contentos non esse, neq. illum domino eximium, & in violatum conser-
uare, sed ipsum etiam vulgare facere, nostrisq. operibus applicandum putare, Leo imperat
Novi, 34.

undertake not) because they would keepe *Easter* the
Lord his holy day in honour of his resurrection, vpon
any day of the weeke, if it were the ¹ *fourteenth day*
of the moneth, and not put it ouer to *this day of the*
weeke ^m *as the first and great sabbath, whence* all the
other throughout the yeare are reckoned. Were the
Lords day kept weekly, as other holy daies are yearly,
only as an holy day, not as the sabbath, then were
the *daie of the moneth* fittest for *Easter*, as for other
holy daies, but being the same *seauenth day of the*
weeke must of necessity be kept, the yearly holy day
must be translated to *this day of the weeke*, rather then
the weekly sabbath varied euery yeare by that holy
day. ⁿ In the Synod called and held by the late King
James of blessed memory, when many things were not
found needfull to be amended, the motion for a stricter
course to reforme the prophaning of the sabbath day,
by that name without scruple, * which now (blessed be
God) is happily enacted by Parliament, founde a ge-
nerall and vniuersall consent. For they well perceaued
that if this duty were remitted, the life of religi-
on, which hath a long time languished, would soone
be vtterly extinct, and vanish. ^o For howsoeuer it
may be pretended, instead of the seauenth to keepe
euery day holy, yet is it easily seene, that many who
make no religion of the sabbath, are indeed euery day
alike, prophane enough; whereas they who doe most

devoutly

devoutly redeeme some time of respit every day, from their owne affaires, to the service of God, doe most earnestly desire, and carefully vse the helpe of the seauenth day, to repaire their defaults on the other fixe.

To conclude, of all the commandements in the morall law, *the sabbath* especially is of *faith*, not only in God the father because of the *creation*, but in Christ the redeemer, and throughout the whole creed, acknowledging *Gods kingdome of nature, grace, and glory*. That day which the Iewes obserued, was as their other holy daies, & new moones, *p a shadow; the body is of Christ*; Namely the *q catholicke Church, which is the body of Christ*, his redeemed kingdome, for which he prayed, and dyed. For that being *euery where disperfed*, is in many places gathered together, and *generally resembled*, by the *holy assemblies*, on the *Lords day*.^r And therefore the Iewes day of sabbath, wherby they were distinguished from all others, as the peculiar people of God, is now altered, the *grace thereof* being extended vnto all nations. For *now from one sabbath to another*, from that of theirs to this of ours, and from one Lords day to another, all flesh comes to worship before him. And this we pray, that *his kingdome may come yet more*, and more, euen the power of his grace, that the *holy catholicke church* may become euery day more and more *sanctified, and enlarged*, vntill wee all come to

The sabbath respects the kingdome of God.

p Colos. 2. v.

17.

q Ephel. 1. 23.

1. Cor. 12. 12.

1 Ideo apostoli ne ecclesia cum iudeorum superstitionibus aliquid commune haberet, omnia illud sacrum in sequentem diem transtulerunt.

At ydem non tantum sibi permissum, ut preceptum diei septimi obseruationem, in decimum aut quicum-

que, alium extenderent. Horum igitur exemplo nos insistere conuenit, ne sub libet totis Christiane pretextu in illis ludamus, que deus certum ratione instituit. & illa tandem in licentiam degeneret, que ut confusionem gignit, ita animos tandem ab omni religione alienat. Quales, in Lucam, bow. 56.

1 Pſal. 84. 1.

2 Heb. 10. 19,
&c.

u Quum deus
noſter ſingulari
ſua erga nos
charitate 2 ſep-
tem diebus u-
num duntaxat
inſtaurande
fidei noſtre, at-
que adeo uite
eternæ, ſancti-
ficauit, eiꝝ diu

ut ſacra in eo adminiſtrate religiones, ad perueniendam ſalutem noſtram eſſent efficaciæ, bene
dixit, deploratum ſane iſe ſe contemporem demonſtrat, ſicut ſalutis propriæ, ita etiam admirande
dei noſtri in nos benignitatis, eoꝝ omnino indignum, qui in populo dei uiuat, quicunq; non ſtudiat
eum ipſum diem domino deo ſuo glorificando, & procurande ſalutis propriæ ſanctificare, &c.
Bucer, lib. 1. de regno Chriſti. cap. 11. lege totum cap. * Pſal. 110. 3. x Pl. 65. 1.

The per-
fect will
of God to
be done
on earth.

2 1 Iohi 2. 23.

be glorified with him, in that eternall reſt whereinto
hee is entered for vs. *How amiable are thy taberna-
cles O Lord of hoſtes. My ſoule longeth yea enẽ ſainteth
for the courts of the Lord. A day in thy courts is bet-
ter then a thouſand elſewhere. Having therefore bold-
neſſe to enter into the holieſt by the blood of Ieſus, by
a new and lining way, which hee hath conſecrated for
vs, thorough the vaile that is to ſay his fleſh, let vs
draw neere, with a true heart in full aſſurance of faith,
not forſaking the aſſembling of our ſelues together, as
the manner of ſome is, but exhorting one an other, &
that ſo much the more as wee ſee the day approaching.
Let thy kingdome come O Lord * that thy people may
be willing now in the day of thy power, in the beauties
of holineſſe from the wombe of the morning. * Then
ſhall praife waite for thee O God in Sion, and vnto thee
ſhall the vow be performed in Ieruſalem.*

Thus the duties of Loue to God are all directed
vnto him, and exerciſed by faith in Chriſt, with true
godlineſſe; and this faith againe is approued to God
by the workes of loue, in all goodneſſe towards men,
for his ſake, whereunto all the duties of the ſecond
table are reduced. *For this is the commaundement
of God, that wee ſhould beleue on the name of his
ſonne Ieſus Chriſt, and loue one another as hee gaue
vs commaundement.*

All the duties of loue preſcribed by the law are by
faith

faith improved to an higher degree of perfection then the letter imports; hee being the ^a interpreter, ^a Mat. 5. who was the lawgiuer, and shall bee our iudge. For now wee see that not only the acts but thoughts and occasions of euill are vnlawfull, and wee finde our selues bound in conscience to performe our duties to men, ^b *not with eye seruice as men pleasers, but with singlenesse of heart, fearing God; And whatsoever wee doe, to doe it heartily as to the Lord and not vnto men.* ^b Colof. 3. 22.
The first and last commandemets, which are the two great commandements including all the rest, expressly require the heart. *Thou shalt haue no other gods, Nor conet an others goods.* ^c *Out of the heart proceede euill thoughts, murders, adulteries, thefts, false witnesse, &c.* which are transgressions of the seuerall commandements, and by them forbidden, as they are any way followed or embraced by vs. But by the last commandement the first motion of euill arising in our corrupt hearts is condemned, and wee are thereby made guilty of the sinne that is in vs by naturall corruption. ^d *I had not knowne lust except the law had said, Thou shalt not lust.* ^d Rom. 7. 7.

Howsoever the law be giuen for the most part in *negative* termes, to restraine first of all frō grosse iniuries, and exorbitances, and from all the occasions, and appendants of sinne, which are not allowable *at any time*, yet doth the *affirmative* of the law, not only where it is expresse; but as it implied in the prohibitions, binde vs *at all times*, though not *to all times*, to doe good vnto all, as we haue opportunity. So far must wee bee from doing any euill vnto others, as ra-

εΑ' τῶν τύπων
votōsious a-
μεζανδ' uis.
Plato.

As when Christ
saith I coun-
sell thee to

buy of mee

Eccl. Rev. 3. 18.

Consilium inclu-
dit præceptum
Bellarm.

Est instrumen-
tum præcepti,
Thom.

Præceptum ex
hypothesi.

fpc. 19. 7.

* As in time of
persecution
or first planta-
tion of the
Gospell.

So did the
first conuerts.

vid. Act. 2. 44.

45. & cap. 4.

32. 34.

g Math 19. 21.

h v. 23.

i Christiani v-
niuersi cuiusq; of-
ficiū est ut a-
nimo propter
Christum relin-
quat omnia,
quod dicit etiam
ex facto relin-
quere vbi res

desiderauerit. Tum in Bell. contra: 3. lib. 2. c. 8. §. parag. 42. * Mar. 5. 38. & c. k Vid Augustin.
epistlo. quini. ad Marcellin.

ther willingly to suffer euill of others for well doing,
if it may not be otherwise. And the *workes of perfecti-
on* as some call them, supposing that they are only
counselled in the Gospell, and therefore arbitrary,
are indeed cōmanded by the law, & for the law is per-
fect, and are duties necessary for euery man to doe, if
there bee * Cause and the case require. And otherwise
who hath required these things at your hands? When
the young man whom Christ bad sell all that he had,
and giue to the poore, that hee might follow him,
if hee would be perfect, went away sorrowfull; be-
cause hee had great possessions; then said Iesus vnto
his disciples, verily I say vnto you, ^h That a rich man
shall hardly enter into the kingdome of heauen. ⁱ Now
that is necessary without which we cannot enter into
heauen. And what did Christ inioine him more then
is intended by the precepts of the law, as hee hath in-
terpreted the same? * Ye haue heard it hath beene said,
an eye for an eye, and a tooth for a tooth, but I say vnto
you that yee resist not euill, but whosoener shall smite
thee on thy right cheeke, turne to him the other also, &
if any man sue thee at the law, and take away thy coat,
let him haue thy cloake also. Is it a greater matter to
sell that wee haue, and giue freely to the poore, then
to giue to an aduersary, that hath already by force,
or fraud gone beyond vs? We are not forbidden ^k all
plea of right, nor required causelessly to depart with
our own; For this were to abet, and animate malefa-
ctors, & vnreasonable men; & to frustrat God his or-

dinance

dinance,^l whose minister the magistrate is for thy good. ¹ Rom. 13. 4.
 No more are wee counselled to cast away our goods,
 which are the blessings of God, ^m who hath appointed ^m Act. 17. 26.
 vs the bounds of our habitation; nor needlessly to liue
 vpon the almes of others, ⁿ remembring the words of ⁿ Act. 20. 35.
 the Lord Iesus, how he said; it is more blessed to giue
 then to receaue. But wee are taught to possesse our
 foules in patience, vnder the pressures of the world,
^o not to be overcome of evil, but to overcome evil with
 good. ^p And to be willing to part with the lesser good ^p Rom. 12. 21.
 for the greater, where we may not enioy both. ^p Preparations
 Again ^q yee haue heard it hath beene said by them of old time, ^q animi, Aug. pas-
 Thou shalt not kill, but I say vnto you that whosoever is ^q sm. vid. Sixt.
 angry with his brother without cause shall be in danger ^q Senens. Bibliot.
 of iudgement, and whosoever shall say thou foole, shall be ^q Sancti. li. 6. An-
 in danger of hell fire. Now tell me, whether is it easier ^q notat. 156.
 to containe the tongue, or to extend the hand? Saint ^q Mat. 5. 21.
 James saith, ^r if any man offend not in word, the same is ^r James. 3. 2.
 a perfect man. ^s Farther yee haue heard it was said by ^s Mat. 5. 27.
 them of old, Thou shalt not commit adultery, but I say,
 whosoever looketh on a woman to lust after her, hath
 committed adultery already with her in heart. And
 therefore if thy right eye offend thee, plucke it out, and
 cast it from thee, for it is profitable for thee, that one of
 thy members perish, and not that thy whole body should
 be cast into hell. Now whether doe they more ^t that ^t Mat. 19. 12.
 make themselves Eunuches for the kingdome of heauē?
 Neither the one sort, nor the other, are commanded or
 counselled to vse violence on their owne bodies, either
 to castrate, or exoculate themselves. ^u For no man ha- ^u Eph. 5. 29.
 teth his owne flesh, but nourisheth it, and cherisheth it
 even

even as the Lord the Church. Yet must all occasions of
 * 1. Cor. 9. 27. sinne be avoided vpon necessity, and the * body be kept
 ⁊ Gal. 5. 24. vnder, ⁊ the flesh crucified, ⁊ the members mortified,
 ⁊ Col. 3. 5. that they may be ⁊ instruments of righteousness vnto
 ⁊ Rom. 6. 13. God, and not the weapons of unrighteousnesse vnto sin
 a 1. Cor. 9. 27. a least we proue reprobates. Generally these and the
 b Mat. 19. 12. like heroicke works of grace and perfection, are direc-
 c Extra necessi- tly commanded where God giues ability, that's his
 tatis discrimen gift, and layes a necessity, that's his call, b and hee that
 non sunt operis can let him doe them; c otherwise they are not so much
 precepta sed af- as counselled: for the counsells of God are for our
 fectus in prepa- * profit, not to lay a snare vpon any. d He hath shewed
 ratione animi thee o man, what is good, and what doth the Lord re-
 seruanda, vici- quire of thee, but to doe iustly, and to loue mercy, and to
 licet semper pa- walke humbly with thy God?
 rati sumus, Aug. de his Christi
 mandatis, vid. Sixt. Senens. Biblioth. sanct. l. 6. Anno: 156.

But although it be a dutie pleasing God to depart with all one hath; when the Lord himselfe, either by expresse commandement, Mat. 19. 21. or by his calling & providence, offering a iust occasion, Heb. 10. 34. enioyneth vs to doe it: yet the presumptuous doing hereof without any such calling is vnlawfull: B. White: Orisod. pag. 66.

Sciendum est ergo Christum non impossibilia præcipere sed perfectâ. Hieron. in 5. Math.

d Mich. 6. v. 8. * 1. Cor. 7. 35.

The hea- We see by faith, what perfection the law requires,
 venly con- as Christ hath interpreted the same; which euery
 versation. faithfull soule aimes at, & desires to attaine. Where-

fore belecting c the communion of Saints & Angels, we
 pray as he hath taught vs, that the will of God may be
 e Quoniam vi- done by vs on earth, as it is done by them in heauen,
 tam humanam post resurrectionem similem di- that is perfectly. For although the wil of God be not
 cit esse venturâ vite angelicæ, prescribed them by this very law, nor in the selfe same
 consequens est things as to vs, in regard of their excellent condition,
 vitam munda- f yet doe they his commandements, hearkning to the
 nam ad vitam voice of his word; & they obserue as it were the same
 que postmodum

ſperantur disponi vs in carne viuentes, carnaliter non viuimus. Greg. Nisen, 1. Ps. 103. 20.

things

things which are inioyned vs, in a perfect and more eminent manner, as will appeare in the particulars, for our imitation. * How glorious is the heavenly

hierarchy, keeping their stations, Angels, Archangels, Dominions, principalities, powers, thrones, Cherubins, Seraphins. ^h *The starres also in the firmament march in their order.* ⁱ *And one starre differeth from another starre in glory.* It was pride and presumption that cast downe the diuell and his Angels from heaven like lightning, ^k *who kept not their first station,* but as the ^l *Prophet alludes by the morning starre, applying it to the proud king of Babel, he said I will exalt my throne above the starres of God, I will sit vpon the mount of the congregation in the sides of the north, I will ascend above the height of the clouds. I will bee like the most high.* ^m *How art thou fallen O Lucifer sonne of the morning?* * As for murderers, ⁿ *they are of their father the Diuell, who was a murderer from the beginning.* ^o *Cain was of that wicked one the Diuell, and slew his brother.* But the blessed Angels of heaven ^p *beare vs vp in their armes, q and pitch their tents about vs for our safeguard.* * ^r *They marry not nor giue in marriage,* God hauing made them all at once pure spirits, but they honour our mariages. And are the glad messengers of God his blessing vpon the marriage bed; as ^s *unto Abraham, and unto Manoah and his wife.* ^t *Did not he make one, yet had he the residue of the spirit,* and might haue made all men at once, as he did the Angels. *And wherefore one? That he might seeke a godly seed. Therefore take heed to your spirit, that the seed of God be no way adulterated, &*

* 5. Commandement.

^h Es. 6. 2. 6.
ⁱ Colof. 1. 16.
^j 1. Thes. 4. 16.
^k &c.
^l Iudg. 5. 20.
^m 1. Cor. 15. 41.
ⁿ Iud. v. 6.
^o 1. Mai. 14. 13.

^{mv. 12.} *in v. 12.* * 6. Commandement. ⁿ Ioh. 8. 44. ^o *Ex. vi. 20. 21.* ^p 1. Ioh. 3. 12. ^q Ps. 91. 12. ^r Ps. 34. 7. 7. Commandement. ^s Mar. 22. 30. ^t Gen. 18. ^u Iudg. 12. ^v Malac. 2. 15.

G

imbased.

* Nuptiarum
aditum interclu-
dunt. & promi-
scue conuenire
hortantur. Aug.
de Manicheis
quest. 72. in
Nov. Testam.

* 1. Tim. 4. 1. 3.
* Act. 10. 15.

* 8. Com-
mande-
ment.

* Iob. 1. 1.
* 1. King. 19. 5.
* Mat. 4. 11.

* 9. Com-
mande-
ment.

* Rev. 11. 10.
* Joh. 8. 44.
* Iud. v. 9.

10. Com-
mande-
ment.

* Luk. 15. 10.
* 1. Pet. 1. 12.

* Phil. 2. 4.

* Eccl. 9. 10.
* Ps. 16. 2.

* Eccl. 9. 10.
* Ps. 16. 2.

* Eccl. 9. 10.
* Ps. 16. 2.

* Eccl. 9. 10.
* Ps. 16. 2.

* Eccl. 9. 10.
* Ps. 16. 2.

imbased. The diuell that *foule seducing spirit*, hath de-
vised another doctrine, to disgrace God his holy or-
dinance of mariage, and is become a *lying spirit* in the
mouths of his * *false Prophets*, forbidding to marry.

* A principall point of the doctrine of Diuells, prouo-
king to all vncleanesse, and opening a gap to all con-
fusion. * But what God hath sanctified that call not
thou, nor cause thou to be called, common or vncleane.

* It was the Diuels delight to * rob Iob of all that hee
had. He set the *Sabeans*, and *Chaldeans* on worke, as
he doth all others of that trade. But the blessed An-
gels a *minister vnto vs*, and *receaue vs hence into*

everlasting habitations. * It is the Diuell that is b *the*
accuser of his brethren, and a false one. c *For he is a li-*
er and the Father of it. But the blessed Angels, d *bring*

no rayling accusations, no not against the Diuell him-
selfe in their greatest conflicts. * Lastly the blessed
Angels hauing fulnesse of ioy, and all sufficiency in
God, enuy not the glory prepared for vs, as the Di-
uell did our first happineisse, and doth still maligne, and

oppose by all meanes, our purchased redemption;
e *but they reioice exceedingly at the conuersion of a sin-*
ner, f *they longe and desire to looke into the accompli-*

ment of God his glory in vs. So must wees looke not
euery man on his owne things only, but euery man also
on the things of others: and not only eschew the euill
forbidden, but doe all good vnto all men implied in

the law, h *whatsoeuer our hand findeth to doe*, as wee
haue ability, and opportunity. i *Our goodnesse indeed*
extendeth not vnto God, nor to the glorified Saints, &
Angels, (for what good can we doe vnto them?) k *but*

to the Saints that are on the earth, and to such as excell in vertue, whilst¹ we doe good vnto all, especially to them who are of the household of faith. Whereby yet we^m hold communion with the heauenly host, in imitation of them, indeauouring to doe the will of God in earth as it is done in heauen, by the blessed Angells; & following the examples of holy men, ⁿ as they haue beene followers of Christ Iesus, that we may bee all like vnto our heauenly father, ^o followers of God as deare children, P O Lord thy word is settled in heauen for euer. q Thou also hast established the earth, and it abideth. Thy will be done on earth as it is in heauen, r according to thine ordinances, for all are thy servants.

¹ Gal. 6. 10.
^m Cum ipsis angelis (sumus una ciuitas Dei, cuius pars in nobis peregrinatur pars in illis opitulatur, Aug. de ciu. D. l. 10. c. 7.
ⁿ 1. Cor. 11. 1.
^o Eph. 5. 1.
Eorum filii dicimur quorum a-ctus imitamus. Orig. in Ezek. hom. 4.
^p Pl. 119. 89.
^q 90.
^r V. 91.

CAP. III.

The Refuge of Hope.

We are saued by hope. The Law perfect, wee imperfect. Good workes not well done. Grace and merit incompetible. The Christian hope. Our daily bread. Forgiuenesse of sinnes. No immunity to sinne. Temptations. Preservation. Resurrection. Life everlasting and glorious.

Doe you now by grace fulfill the Law, and merit glory by good workes?

Wee are saved by hope.



O, God knowes, we all sinne continually, and still ^a come short of the glory of God. Which we acknowledge in the regresse of the prayer, ^b flying for refuge, to the throne

^a Rom. 3. 24.
^b Heb. 6. 18.
4. 16.

of grace to lay hold on the hope that is set before vs.
^c Rom. 8. 24. ^c For we are saved by hope in respect of the full accom-
 plishment of our purchased redemption, and of the
 reall fruition thereof, which we are now assured of, &
 whereinto wee are firmly estated by faith. What is
 hope but a faithfull expectation of good things to
 come. ^d Hope that is seene, is not hope: for what a man
 seeth, why doth he yet hope for? But if we hope for that
 we see not, then doe we with patience wait for it. In
 the meane time we are not worth the bread wee eat,
 but haue need to beg it vpon almes, at the hands of
 God, from day to day: much lesse are we worthy eter-
 nall life and glory. For although by the grace of God
 we vnfaignedly desire, and faithfully endeavour to liue
 according to the tenor of the perfect law of libertie,
 yet who dares stand to be tryed by the rigour of that
 royall law?

The law For the ^c whole law is required of every one, inso-
 perfect, we much, that ^f whosoever offendeth in any one point, is
 imperfect. guilty of all, & but in many things we offend all, many
 things we know, many more that we know not. ^h Who
 can tell how oft he offendeth? O cleanse thou me from
 my secret sinnes. The Law requireth the whole man,
ⁱ all his heart, all his minde, all his soule, all his strength;
 but we, as ^k we knowe but in part, so we loue, and so
 we doe but in part, the least part of what wee ought.
^l We may happily delight in the law of God after the
 inner man, * but still there is another law of the memo-

^c Illud autem
 præceptum non
 penitus imple-
 tur ab homine
 in hac mortali
 vita, sed ex par-
 te non ex toto,
 quia ex parte di-
 ligimus in suu-
 ro autem imple-
 bitur ex toto.

Pat. Lomb. 3. sent. dist. 27. lit. F. ^f Iam. 3. 10. ^g C. 3. 2. ^h Pl. 19. 12. ⁱ Deut. 6. 5. Mat. 22. 37
^k 1. Cor. 13. 9. ^l Rom. 7. 22. 23. * Legem implere, id est, non concupiscere, Quis ergo hoc qui
 vobis potest, August. de tempore serm. 49.

bers warring against the law of the minde, which often brings vs into captiuitie to the law of sin. ^m The law is spiritual & perfect, but we are partly carnall, & therefore imperfect. For althougⁿ the grace of God be exceeding abundant with faith & loue which are in Christ Iesus, and shall be in the end, ^o sufficient for vs vnto saluation, because it euer ^p superaboundeth our still abounding sinnes, yet in the meane time who is sufficient for it. ^q We haue the heauenly gift in * earthen vessels, whereby we faile our best actions, we corrupt our best workes with carnall respects, wee staine and pollute the best motions that arise in vs, euē as the purest fountain water, running thorough a filthy channell drawes corruption. All our ^r goodnes is as the morning dew, ^f all our * righteousnesse as polluted ragges. ^r If I wash my selfe saith righteous Iob with snowe water, & make my hands neuer so cleane, yet shalt thou plunge mee in the ditch, and mine owne cloathes shall make mee filthy. What is that ditch but natures corruption, drawen by a perpetuall trench, thorough all man kinde, from the loines of our first parents? Whereof holy king David was by his fall caused to complaine, ^u I was shapen in iniquity & in sin hath my mother conceived mee. And what are the * filthy cloathes, but the carnall motions, which being fashioned to our corrupt hearts, doe like our garments * easily beset vs, and can neuer bee cleane put off, vntill nature it selfe bee dissolued? Which made Saint Paul cry out, ^y O wretched man that I am who shall deliuer me from the body of this death. Solomon puts the question to all men

^m Rom. 7. 14.

ⁿ 1 Tim. 1. 14.

^o 2 Cor. 12. 9.

^p Rom. 5. 20.

^q 2 Cor. 4. 7.

* Nemo esse sine debito potest,

quandiu carnis in dumento

oneratus est, cuius infirmitas

triplici modo

subiacet dominio

peccati, sensus,

dictis, cogitationibus, & C. La-

zant. 1. 6.

Instit. cap. 13.

^r Hol. 6. 4.

^f Es. 64. 6.

* Ipsa iniustitia

nostra ad exam-

en diuina ius-

titie deducta

dat in districti-

one iudicij,

quod in estimat-

tione fulget ope-

rantis: Greg.

Mor. lib. 5. cap.

8.

^r Iob 9. 30. 31.

^u Psal. 51. 5.

* Zech. 3. 3.

^x Heb. 12. 1.

^y Rom. 7. 24.

living, ^a who can say mine heart is cleane, I am pure
from my sinne? And him selfe being now become a
preacher of repentance, makes the answer for all,
^a There is not a iust man vpon earth that doth good &
sinne not. If there be any, be hee as iust as Iob, ^b let
him gird vp his loines like a man. I will demand of thee
saith God, and declare thou vnto mee. Wilt thou dis-
annull my iudgement? Wilt thou condemne me that thou
maist be righteous? ^c Nay let God be true, but every
man a lyer, let God be iust, but every man a sinner.
^c Wherefore then serues the law, it was added because
of transgressions; that wee may know our ^e du-
ties and defaults. ^g Where no law is, there is no
transgression, ^h for sinne is the transgression of the law,
and without the law sinne is not imputed. Where
sinne is not acknowledged grace is not accepted;
^k but by the law is the knowledge of sinne. ^l Therefore
the law entred that the offence might abound, but
where sinne abounded grace hath superabounded. The
law euer remains the perpetuall rule of our duty,
though vn sufficient for our safety, ^m being weak
through the flesh. And now it hath a double vse; first
directly to shew vs ⁿ what is good, and euill, that ^o wee
may approue the things that are more excellent, being
instructed out of the law, and that wee may performe
the same in all holy obedience to him that commaun-
deth; then obliquely to bring vs by ^p repentance to the
^q throne of grace, that we may obtaine mercy and finde

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grace

grace to helpe in the time of need. In which respect it is a *schoolmaster* still to bring vs vnto Christ, reducing vs vnto him *obliquely*, as it were *per impossibile*, not that the law is of things *impossible*, but because we are still *impotent*, and *vnable*. Both which vses of the law Saint *Iohn* hath put together, saying, *These things I write that you sinne not, but if any man sinne we haue an advocate with the father Iesus Christ the righteous, and hee is the propitiation for our sinnes.* Now *we knowe that the law is good if a man vse it lawfully, knowing this that the law is not made for a righteous man*, namely not to iustifie a man, nor to condemne any whom God hath iustified; but the law is made for the lawlesse and disobedient, to curbe and condemne them, who will not be reformed, ** according to the glorious gospell of the blessed God.*

Now if our workes done in grace be not answerable to the law of an holy life, then sure they can not merit eternall life and glory. The things happily are good, that we doe, in their owne nature, and according to the law of God, and they may doe good, being beneficiall vnto others; as to honour our betters is good and the law of God, almes deeds are good, and doe good to the poore, and yet are they not so good as to merit for vs eternall life & glory at the hands of God. First because they are not so ** well done* as they ought in regard of some necessary circumstance; Vnbeleevers may happily doe the things which God requirerh, but not their duties, because they doe them not in conscience to him that commandeth, and without faith it is impossible to please God. Then if wee of faith

Gal. 3. 24.

1. Actus 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Nemo ad impossibile obligatur.

Non deus impossibile iubet, sed iubendo admonet, & facere quod possis, & petere quod non possis. Aug. l. de natura & gratia cap. 43.

1. Iohn. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* y. 11.

Good

works not well done.

* Querit abs te utrum hac opera bona bene faciant, an male. Si enim quis bona male tamen facit, negare non potest eum peccare, qui male quodlibet facit. August. contra Iulian. Col. 1036. l. 4. c. 6.

doe

a Heb. 11. 6.
Whoſoever
will be ſaued:
before all
things it is ne-
ceſſary that he
hold the Ca-
tholike faith,
which except
a man belieue
faithfully, hee
cannot bee ſa-
ued, Albanſ.
his Creed.

Aliud eſt quod
ſponte impendi-
tur nature, aliud
quod preceptis
dominici ex
charitate debe-
tur obedientia.
Greg. hom. 27. in

Evang. Hoc peccarunt, quod homines ſine fide, non ad eum ſinem iſta opera retulerunt ad quem
reſerre debuerunt, Aug. l. 4. conſ. Iulian. c. 3. Sordet natura ſine gratia, Proſper. ep. ad Ruſſi-
num. b 1. Cor. 13. 4. 5. Pleniffima charitas, quæ iam non poſſit augeti, quamdiu hic homo uiuit,
eſt in nemiſe; quam diu autem augeti poteſt, proſeſcit illud quod minus eſt quam debet, ex uicio eſt,
ex quo uicio, non eſt qui faciat bonum, & non peccat, Aug. ep. 29. ad Hier. c 1 Cor. 3. 11. 12. 13. 15.

Grace and
merit in-
competi-
ble.

d Gratia non eſt
ullo modo ſi non
ſit gratuita om-
ni modo, Auguſt.
ep. 106 ad Bon.

e Meritum meum miſeratio domini. Bernard. homil. 61. in canonicum cant.
f Rom. 11. 6. g Pſal. 16. 2.

doe ſome duties and neglect others, when he that hath
commanded one, hath commanded all. Can ſome few
good workes make ſatisfaction for ſo many euill,
which we haue done; and compensation for ſo many
other good workes, which wee haue left vndone?
And yet the very workes of faith, by ſome carnall re-
ſpects interuening, are not ſo good, nor ſo well done in
true lone as they ought. For true lone vaunteth not
it ſelfe, is not puffed vp, ſeeketh not her owne, but gene-
rally their workes, who moſt ſtand vpon them, are done
either in vaine glory, or with carnall confidence, or in
a ſuperſtitious opinion of meriting thereby vnto them
ſelues, and as ſeeking their owne good, more then the
glory of God. Wherefore although wee build vpon
the foundation Chriſt Ieſus, yet becauſe there is a
mixture of traſh, wood, hay; ſtubble, with our pureſt
gold, ſiluer, pretious ſtones, wee ſhall ſuffer loſſe in our
workes, and our ſelues be ſaued euen ſo as by fire.

Again what congruity is there of grace & me-
rit, that workes ſhould merit thorough grace? For if
by grace, then it is no more of workes; otherwiſe grace
is no more grace: but if it bee of workes, then it is no
more grace, otherwiſe worke is no more worke. More-
ouer good workes are properly ſuch as doe good, as
almes deedes and the like. & Now our goodnes extend-

eth not to God, but descendeth from him, ^hfrom ^hIam.1.17.
whom cometh downe every good and perfect gift. It is of
God his grace if we doe any good, for what hast
thou which thou hast not receaved? All therefore that
wee can possibly doe is no more, nor so much as wee
owe, and that by a double bond, first of nature, now of
grace; & therefore ^kwhen all is done we are but unpro- ^kLuk.17.10.
fitable servants, and can challenge nothing vpon de-
sert, as due debt, at the hands of God. Lastly if the
workes done in grace be good, and perfect, and may
be thought to merit vpon compact with God, yet
what ^lcondignity is there in the best of them, equiva-
lent in iust price, and value to the glory that is prepa-
red for vs? The effect cannot exceed the cause. But
our iustificati^on excells all workes before grace, and
our finall saluation all workes done in grace, ^mas much
as grace excells corruption, and as the state of glory
shall excell this of grace. Martyrdome suffering ill
with patience for doing well, the worst that men can
inflict, for Christ cause, the best that a man can vnder-
take, is not equall in worth to eternall life. ⁿI reckon
saith Saint Paul, as hauing made a iust and exact
computation, that the sufferings of this present time
are not worthy to be compared, to the glory that shall
be reuealed in vs. ^oFor the affliction is but light and
for a moment, which worketh for vs a farre more ex-
ceeding and eternall weight of glory. It worketh for vs,
and wee worke by it, for P if wee suffer with Christ

^lNon dignus
fuiſti quem iu-
ſtificatum glo-
rificaret. Aug.
de verb. Apoſt.
ſerm. 2.

^{Si quis omnem}
obedientiam
implet & ta-
men omnia ma-
la & penas
perferet, que
cadere poſſunt
in naturam hu-
manam vt Iob;
non tamen hec
condigna erant
glorie ſuture
Orig. in Rom. 8.
^mQuod eſt
meritum homi-
nis ante grati-
am, cum omne
meritum noſtrum
non ſufficiat in

nobis niſi gratia, & cum deus coronat merita noſtra nihil aliud coronat, quam dona ſua. Sic ut
enim ab initio fidei miſericordiam conſecuti ſumus, non quia fideles eramus, ſed ut eſſemus: ſic in
fine quod erit in vita eterna, coronabit nos, ſicut ſcriptum eſt; Ia miſericordia & miſerationibus,
Auguſt. ep. 105. ad Sixtum preſbyterum. ⁿRom. 8. 8 & ^{Cor. 4. 17.} p 2 Tim. 2. 12.

q Rom. 2. 7.
r Phil. 2. 12.
s Si accepturus
est vitam eter-
nam, iustitie
quidem stipen-
dium est, sed ti-
bi gratia est,
cui gratia est ip-
sa iustitia, &c.
August. ep. 105.
ad Sixtum pres-
bit. crum.
t Heb. 11. 26.
u Iohn. 1. 16.
* Mat. 13. 12.
x Ps. 84. 11.

we shall also raigne with him. And wee by patience in well doing^r worke out our saluatiō, as by a means seru- ing thereunto, yet is it not a meritorious cause deser- uing the same. Which blessed estate, because it is propos'd afore hand for our encouragement, and per- formed in the end, with approbation of our weak endeauours, and doth abundantly ^r recompence what- soeuer in the meane time, wee doe or suffer, for his sake that bestowes it, therefore it is ^r called the recom- pence of reward. And yet when all is done, it is the free gift of God, ^u who giueth grace for grace ^{*} accumulati- ing more grace upon him that hath more. ^x Hee will giue both grace and glory, if wee haue the grace to giue him the glory.

The Chri- stian hope

a Per hoc quan-
tum mihi vide-
tur, in ea que
perficienda est
iustitia multum
in hac vita ille
proficit, qui
quam longe sit a
perfectiōe ius-
titia, proficien-
do cognouit:
August. de sp.
& lit. c. 36.
Hac est hominis
vera sapientia
imperfectum se

nosse, atq. ut ita loquar, cunctarum in carne iustorum imperfecta perfectio est, Hieron. lib. 1. dial. aduersus Pel. c. v. 15. b Phil. 3. 12, 13. c v. 14. d Heb. 11. e Act. 15. 11.

Our greatest perfection is in aiming at it, & ^a acknow- ledging our own imperfectiō, to looke for it in hope, & to longe for it in the mirror of all perfectiō Christ Iesus. ^b St Paul suffered the losse of all things making no reckoning of them, that he might winne Christ, yet did not he account himselfe to haue attained, or to be already perfect, but forgetting the things behinde, hee reaching forth pressed toward the marke for the price of the high calling of God in Christ Iesus. ^c Let vs therefore as many as bee perfect be thus minded. ^d All the holy men in the cloud of witnesses liued by faith & every one of the did by faith some good & remarke- able worke but they dyed also in the faith, not hauing receiued the promises, but expecting them by faith & hope in the grace & mercy of God. ^e & we beleine that

thorough

thorough the grace of our lord Iesus Christ we shall bee
 saued euen as they. ^fWho being iustified by his grace, are
 made heires according to the hope of eternall life. ^gAnd
 they who most presume of their workes whilest they
 liue, are glad if they haue the grace to dye in the faith,
 renouncing all merit of workes, to fly vnto the throne
 of grace, for mercy. ^h And yee beloued saith Saint
 Iude, building vp your selues on your most holy faith,
 praying in the holy Ghost, keepe your selues in the lone
 of God, looking for the mercy of our Lord Iesus Christ,
 vnto eternall life. Yet is not our saluation the lesse
 certaine, because the finall accomplishment thereof
 is expected by hope, and is not presently put into our
 owne hands. For as our faith is, so is our hope, ⁱ faith
 being the ground of things hoped for, and the reason
 of the hope that is in vs, both of them therefore are
 firme, and sure, because built vpon the rocke Christ
 Iesus. ^k Vpon this rocke as Saint Peter beleueed and
 confessed, Thou ^lart Christ the sonne of the liuing
 God, the holy catholicke Church is built, ^m against
 which the gates of hell shall not preuaile, but that eue-
 ry true member thereof, liuing and dying in the com-
 munion of saints shall, notwithstanding sin, & death,
 attaine by forgiuenesse of sinnes, and the resurrection
 of the body, eternall life. And therefore ⁿ wee reioice
 in hope of the glory of God, as if wee had already attain-
 ed. To beleue and hope as a Christian is not as the
 termes are vulgarly vsed, and may perhaps found in
 prophane cares, to haue an vncertaine opinion and
 doubtfull expectation, which indeed can bee no better
 in the things of men, subiect to fallhood and vanity,

^f Tit. 3. 7.
^g Propter incer-
 titudinē & proprie
 iustitie & peri-
 culum inanis
 glorie turissi-
 mus est fiducia
 am totam in
 sola Dei miseri-
 cordia & be-
 nignitate repo-
 nere. Bellarm:
 de iustificac: lib.
 5. cap. 7.
^h Quis seruat o-
 ranter, non ha-
 minibus, sed ip-
 si domino men-
 timentem, qui la-
 bys sibi dicit dē-
 missi velle, &
 corde dicit que
 sibi dimittantur
 peccata non ha-
 bere. Concil:
 Meletian:
 can. 8.
ⁱ Iud. 20.
^j v. 21.
^k Heb. 11. 1.
^l Mar. 16. 18.
^m v. 16.
ⁿ v. 18.
ⁿ Rom. 5. 2.

But it is to be certainly assured, fully perswaded and
 o¹ Tim. 1. 12. firmly resolved, o knowing whom wee haue trusted,
 that he is able to keepe that which wee haue commit-
 ted to him against that day. No weake nor vncertaine
 phob. 6. 19. hold, but P an anchor of the soule; both sure and sted-
 fast, entring into that which is within the vaile, whi-
 ther the fore runner euen Iesus is entred for vs. Faith-
 q Rom. 8. full hope is such an assurance, q as Saint Paul profes-
 seth by the helpe of Gods spirit, knit together and
 r 13. 29. 30. firmly bound vp with that golden chaine of the cer-
 tainty of saluation in Christ Iesus. Wherevpon with
 a bold confidence he bids defiance to all the enemies
 of grace? *Who shall lay any thing to the charge of Gods
 elect? &c. I am perswaded that neither death, nor life,
 nor Angells, nor Principalities, nor powers, nor
 things present, nor things to come, nor height nor depth,
 nor any creature shall be able to separate vs from the
 loue of God, which is in Christ Iesus our Lord. As our
 faith and affiance is more and more fixed in God,
 thorough Iesus Christ, by his spirit, and approued
 vnto him by loue in well doing, so is the assurance of
 our saluation more and more confirmed in vs. For
 true godlinesse hath the promises both of this life and
 of that which is to come. Of this life: * Seeke ye first the
 kingdome of God and the righteousnesse thereof, and
 all these things shall be administred vnto you. And for
 the life to come, * To him that ordereth his conuersa-
 tion aright will I shew the saluation of God. Therefore
 as wee belecue so wee pray in hope, which is our last re-
 fuge, that our heavenly Father who knoweth whereof
 we stand in need; will in his ordinary prouidence*

v Si quis & cre-
 dit et diligit, bene
 agenda & pre-
 ceptis obtempe-
 rando efficit, ut
 etiam speret se
 ad id quod cre-
 dit, esse ventu-
 rum August. de
 doctor. Christi.
 l. 1. cap. 37.
 u 1. Tim. 4. 8.
 * Mat. 6 33.
 x Pl. 50. 23.

giue vs things needfull for this life, to whom hee hath giuen grace, first to seeke his kingdome and the righteousnesse thereof: y And that he will freely and fully forgiue vs our daily sinnes and trespasses, of his meere grace in Christ Iesus, remembring whereof wee are made, to whom he giues this grace, for his sake to forgiue one another. Farther wee beleeeue, and pray in hope, that he will guid, and keepe vs ever hereafter by his spirit, in the way everlasting, though it please him to lead vs thorough manifold temptations, and that he will deliuer vs in the end from all euill, even from death it selfe, and from him that hath the power thereof, that is the Diuell, by the resurrection of our bodies to the eternall praise of his kingdome, power, and glory, in the life to come. ² The Lord will perfect that which concerneth me. Thy mercy, O Lord, endureth for ever. Forsake not the workes of thine owne hands.

*Y Adm 3 roborat propter bonum & a-
bominem & cupit
in xpo &c. Est
autem duplici
bonoris & mu-
neris genere bo-
no affectus,
quod & ipse so-
lus penitenti
veniam peccato-
rum impetrat &
eius unius cor-
pus quamvis
mortale & ca-
ducum, eternu
& immortale
redditur. Kaj rü
pö oualika dia-
tuo' Poxia, rü
3 Poxia dia' rü
ouia. Quorum
alterum quod ad
corpus pertinet propter animum: alterum quod ad animum propter corpus consecutus est. Nemesius
lib. de natura hominis, c. 1.*

Bread the ^a staffe of life, being the most necessary Our daily
of all temporall things, implies the rest. It was God bread.
his decree, that in ^b the sweat of our browes wee should ^a Lev. 26. 26.
eat our bread, and it is the Apostles iniunction in the ^b Gen. 3. 19.
name of the Lord Iesus, ^c that if any man will not work ^c 2. Thes. 3. 10.
he shall not eat, wherevpon hee exhorteth every one ^d V. 12.
^d with quietnesse to worke and to eat his owne bread.
Although it bee our bread, our owne bread, yet it is
Gods gift, without whose blessing, ^e it is in vaine to ^e Pl. 127. 2.
rise vp early, and so late to take rest, & to eat the bread
of carefulnesse. ^f Yee lust and haue not, yee kill & desire ^f Iam. 4. 2.

to haue, and cannot obtaine, yee fight and warre, and yet yee haue ~~not~~, because yee aske not, yee aske and receaue not, because yee aske amisse, that you may consume it on your lusts, which should bee for our dayly and necessary vse. Some haue not of their own to eat,

g Pl. 128.2.
h Eccles. 4.8.

i 5.19.
k Pl. 104.15.

l Asios: ὁμιλίας
Mat. 6.11.

§ But thou shalt eat the labour of thine hands, O well is thee and happy shalt thou be; others haue not the ^hpower to eat of their own, either not the ^hhealth, or not the ^hheart, ⁱthis is also the gift of God. And he giues it power to ^kstrengthen mans heart, and to sustaine our life from day to day. Therefore it is called ^ldaily bread, ad substantiall, or supersubstantiall bread, because being digested into our bodies, it adds daily beyond its owne nature and substance, thorough the blessing of God, to our ^hsubstance, what the labour of life daily consumes. What is there in bread, to make blood & flesh, and spirits? But God giues it vertue, and power beyond the nature, and substance thereof, to doe vs good, speaking a blessing on it for our vse. ^mWherefore man shall not liue by bread only, but by euery word that proceedeth out of the mouth of God. ⁿAnd it is sanctified and made convenient for vs by the word of

m Deut. 8.3.
Mat. 4.4.
n 1. Tim. 4.5.
Prov. 30.8.

o Καὶ ὅτι
δὲ θείῳ ἐκ ἀρχῆς
τοῦ ὁμιλίας
αὐτοῦ ὁμιλίας
ἀεὶ ὄντι.
Honestum hoc
in super, Deum
initio conae &
prandiu inuocari
Dionogenes lib.
de sanctitate.
p Ioh. 6.49.
q 1. Cor. 15.19

o God and prayer. Yet it sustaines vs but from day to day, for it is but daily bread, and not as the tree of life, whereof if the man had eaten hee should haue liued for euer. The Manna which God gaue the Israelites from heauen, it was but daily bread, it would not ordinarily keepe vntill the morrow, and ^pthey that did eat thereof are dead. Such is the condition of this life and the things thereof. ^qAnd if in this life only wee had hope, then were wee of all men most miserable.

Wherefore

Wherefore our ^r labour must bee not so much for the ^r Ioh. 6. 27.
 food that perisheth, but for the meat which endureth
 to eternall life, the super substantiall bread indeed, ^r a. ^r Cant. 8. 7.
 bone all the substance of our house, ^r and to bee reioyced ^r Ps. 119. 14.
 in aboue all substance. Which Christ giues vnto vs, for
 him hath the Father sealed. ^r Ioh. 6. 51.
 "I am the lining bread,
 saith he, which came downe from heauen, if any man
 eat of this bread he shall liue for euer. Gods prouidence
 doth not exclude ours in the vse of ordinary meanes;
 but requires it, directs, and giues a blessing therevnto,
 both in the things of this life, and for a better. But
 this is our folly, we will either doe all our selues or no
 thing. And commonly we can be content to leaue all
 to God for the world to come, but in the things of
 this world we will bee our owne caruers. Of the two
 * the children of this world are in their generation * Luc. 16. 8.
 . wiser then the children of light. They will provide
 for this life, and we must provide, * that we may be re-
 ceaued into everlasting habitations. x V. 9.

Wherin finding how short our store comes of such Forgiue-
 a purchase, how vnworthy Gods grace we walk, how nes of sinns,
 ill we deserue thorough our owne corruption, vtter-
 ly distrusting and disclaiming our selues, wee flye a-
 gaine vnto the throne of grace for pardon of our sins,
 protection in temptations, and rescue in the end from
 alleuill. Who can forgiue sinnes but God only, a-
 gainst whom we sinne, and doe euill in his sight? For
 howsoeuer wee trespassse, wrong, and giue offence one
 to another, which we may and must forgiue, so farre as
 concernes vs, yet can no man forgiue the sinne, which
 is the transgression of the law, but hee only who is the
 law

Omnia mandata
 Dei facilia depu-
 tatur, quando
 quicquid non sit
 ignoscitur. Aug.
 l. 1. Retrac. 9. 19.

y Pl. 32. 5.

z Exod. 34. 7.

* Ta' qn' h' l' 6.

q. 1. 7. 8.

a Rom. 6. 23.

b Pl. 49. 7. 8.

c Isa. 43. 25.

d Impium est à
Deo dimidium
sperare veniam.
August.

e Mat. 9. 6.

f Pl. 103. 3. 4.

g Rom. 5. 10.

h Rom. 3. 25.

i Quaidiane
incurfusiois:

Orabant autem
vltig. iam fideles
iam apostoli. Nā
ista oratio Do-

minica magis fi-
delibus datur.

Si debita illa
tantummodo

dicerentur que
per baptismum

dimittuntur, ca-
techumenis con-

grueretur magis
orare, Dimitte

nobis debita ne-
stra, Aug. in Pl.

I 42.

k Rom. 5. 16.

law-giuer. He forgives *the iniquity of our sin.* ^z *The Lord, the Lord forgiving iniquity, transgression, and sinne.* And he forgives ^{*} *our debts, the obligations of sinne, & penalties for sinne, to whom we are so much bound in duty, and by whose law we stand bound ouer unto death,* ^a *the iust wages of sinne.* ^b None can by any meanes redeeme his brother, or giue a ransom to God for him. For it cost more to redeeme their soules, so that he must let that alone for euer. ^c But I, even I am hee, saith God, that blotteth out all thy transgressions for mine owne sake, and will not remember thy sinnes. For when the offence is pardoned the ^d *punishment* is remitted, because it is the *forgiueneesse of our debts*, the penalties of sinne. When Christ cured any of their diseases he vsed to say ^e *Thy sinnes are forgiven thee.* For they are the cause of all our maladies, the remission whereof is therefore a present, and a perfect remedy. ^f *God forgiveth all our sinnes, and healeth all our infirmities*, so that they shall not tend to destruction in eternall death, *the iust wages of sinne*, and our due debt for the same. ^g *For if when we were enemies we were reconciled to God by the death of his sonne, much more being reconciled shall we be saued by his life.* By whose grace we obtaine the *forgiueneesse*, not only of ^h *sinnes past before grace, thorough the forbearance of God, but of our daily sinnes, and trespasses*, for which he hath taught vs as duely to aske pardon, as for our daily bread, with faith to obtaine. ^k *For not as it was by one that sinned, so is the gift, for the iudgement was by one to condemnation, but the free gift is of many of-*

we

we haue grace to beleue, and repent. *Iustification* a terme in law, denoting an *act* of the iudge, not any *habit* in the party *iustified*, being once passed vpon vs in grace,¹ according to his eternall purpose, is neuer re- 1 Rom. 3. 28.
 versed, but standeth more firme then the law of the Medes and Persians, howsoever it be often *retracted* & confirmed. It was purposed of God to every one of his elect in his counsell from everlasting, it was purchased and procured for them in the fulnesse of time, by the death and passion of Christ Iesus. It is published and proclaimed throughout the world, by the preaching of the Gospell, it is testified and applied to every penitent beleeuers conscience in the sight of God by his spirit, and is sealed by the Sacraments, and being apprehended by faith is often renewed by repentance.
 Whereby every poore publican that with true faith, and repentance cries God mercy, goes away more iustified then any proud Pharisee that iustifies himselfe.
 And if there be a messenger, an interpreter, one of a thousand, to shew vnto man his righteousness, in his greatest agonie and distresse, God is gracious vnto him and saith deliuer him from going downe to the pit, for I haue founde a ransom for him. Whatsoever is loosed on earth, it is loosed in heauen, for it is God that doth it and not man, which shall at the last bee pronounced in open court, when Christ that is our advocate, shall be our iudge. For as our first admission into the state of grace was by remission of sinnes past, thorough the forbearance of God. So shall our admission at the last be into the state of glory, by the publicke absolution, and acquitting of vs at the tribunall of

^m Multo firmi-
 or est fides, quā
 reponit peniten-
 tia. Laſtant. l. 5.
 c. 14.

ⁿ Luk. 18. 14.
 Job 33. 24

^p Mat. 18. 18.
 In quo quemq;
 inuenerit ſuis
 nouiſſimus dies,
 in hoc eum com-
 prehendet miſe-
 ri- di nouiſſimus
 dies; quoniam
 qualis in eo qui-
 q; moritur iſtis
 in die illo iudi-
 cabitur, Auguſt.
 ep. 28.
 Rom. 3. 25,

Mat. 25. 34. Christ Iesus from all our finnes, and trespasses, ^f Come
 yee blessed of my father receaue the kingdome prepared
 Rom. 4. 6. 7. for you from the beginning of the world, ^e which blef-
 sednesse of man, is by righteousnesse freely imputed vn-
 to him, as David describeth it saying, ^u Blessed are
 Pl. 32. 1. 2. they whose iniquities are forgiven; & whose finnes are
 covered; Blessed is the man unto whom the Lord will
 not impute sinne.

No immunity to sin. Yet haue wee no immunity to sinne, as it were a
 warrant dormant, or pardon afore hand, for we haue
 no hope of forgiuenesse, but onely vpon condition of
 faith, & repentance; no easie matter, nor in our pow-
 er to doe at our pleasure. *Hee that giues pardon to the
 penitent; will not alwaies giue repentance to every
 peccant.* Neither doth repentance stand vpon such
 easie rearmes; but that flesh and blood chuseth rather
 to dye in sin, then vnto sin, by crossing, and crucifying
 and mortefying it selfe. For the which every true pe-
 nitent vndergoes a severe discipline, & if the Church
 and our selues neglect it, God inflicteth the same vp-
 on his childrē many times with sore strokes, for their
 humiliation, and amendment. ^{*} *Hee will not utterly
 take away his louing kindnesse from them, when they
 breake his statutes, and keepe not his commandements,
 but he will visit their transgression with a rod, and
 their sinne with stripes.* And besides all the exercise
 of mortification, God looks for ^{*} *fruits worthy a-
 mendment of life,* implied in this one condition, that
 we forgiue one another, without which wee cannot
 aske forgiuenesse at his hands. And if not without
 forgiuing them that trespass against vs, certainly

not without *y* giving satisfaction to them whom our
 selues haue trespassed. *z* if thou bring thy gift to the
 altar, & there remembreſt that thy brother hath ought
 againſt thee, leaue there thy gift before the altar, and
 goe thy way, firſt be reconciled to thy brother, and then
 come and offer thy gift. *a* How will God deale with
 that ſervant, to whom he forgives an *hundred talents*,
 if hee will not forgive his fellow ſervant an *hundred*
pence? Will he not deliver him vnto the tormētors vn-
 till he hath paid all that is due? And good reaſon, *b* for
 hee muſt needs; I am ſure hee had need, *loue much to*
who much is forgivē, & *c* *loue will couer a multitude of*
finnes, *d* *not ſeauen times, but ſeauenty times ſeauen*. A
 wonderful grace of God, where it pleaſeth him to be-
 ſtow it, ſo mortifying the wrath of man, *e* *which work-*
eth not the righteouſneſſe of God: ſo mollifying the
 heart of man that wee become *f* *like our heavenly fa-*
ther, louing our enemies, beſſing them that curſe vs,
 doing good to them that hate vs, and praying for them
 which diſpightfully uſe vs. And if God giue vs
 ſuch grace to forgive one another, hee hath grace in
 ſcore to forgive vs, and *g* *hereby wee aſſure our hearts*
before him. Inſomuch that as before we deſired to doe
 the will of God on earth, as it is in heauen, ſo now wee
 pray God that is in heauen, to forgive vs, as wee on
 earth, thorough his grace, *doe ſerue one another*,
 both alike, though nothing equall.

Now thou art made whole goe thy way and ſinne
 no more leaſt a worſe thing befall thee. The care is, *Temptati-*
 after we haue obtained the forgiuenesse of our former
 ſinnes, and trespaſſes, that we *relapſe* not, which is euer
 ons,

y Non dimitti-
 tur peccatum,
 niſi reſtituat
 ablauum. Aug.
 ep. 54. ad Maced
z Mat. 5. 23. 27
a Mat. 18.
b Luc 7. 43. 47
 Secundum bo-
 minem plus for-
 taſſe offendit
 qui pius debet.
 rat. ſed per mi-
 ſericordiam do-
 mini cauſa mu-
 tatur, ut ampli-
 us diligit qui
 amplius debuit,
 ſi tamen gratia
 conſequatur.
 Ambr. l. 6. com-
 ment. in Luc.
 cap. 31.
c 1. Pet. 4. 8.
d Mat. 18. 22.
e 1. Tim. 1. 20.
f Mat. 5. 44. &c.

g 1. Ioh. 3. 19

is death, yet doth not he sinne vnto death for by the grace of God, he shall haue time and grace, to repent, ^b and then all his transgressions that he hath committed, they shall not bee mentioned vnto him, in his righteousness that he hath done he shall liue. Although aliquod apertū, all sinne bee mortall by the law, and worthy manifestūq; of death, yet doth not the childe of God sinne vnto death, ^c nay though hee die for his sinne, yet doth he not dye in his sinne, that dyeth in the Lord. And howsoeuer we fall daily thorough our frailty, and may fall dangerously by force of temptation, and depart for the time from the grace giuen, abusing the gift of grace which was in vs, yet shall wee not fall from the grace of God towards vs, reserued for vs in Christ Iesus. He neuer repents him of giuing, howsoeuer we may depart from the grace giuen by abusing our gifts, but he that giues, forgives his beloued, ^d and whom he loues he loues vnto the end. Neither shall they who are effectually called according to his purpose, ^e utterly depart from the grace giuen, but shall by the seed thereof, remaining in them recover and amend their liues. For ^f the gifts & calling of God are without repentance, and ^h no sine shall haue dominion ouer them, who are not vnder the law but vnder grace. ⁱ I will make saith God an euermorelasting covenant with them, that I will not turne away from them to doe,

^b Ezek. 18. 22. ^c Audeo dicere superbis esse vitale cadere in aliquod apertū, manifestūq; peccatum, unde sibi displiceant, qui iam placido ceciderant. August. lib. 14. de ciuitate dei cap. 14. Sed etsi aliquando predestinatorum aliquis ad eius flatum infectus contabuit, armis penitentie accinctus fortior securiorq; surrexit & expersus admissi turpitudinem, hostem, suggestorem, & se consentaneum mira indignatione exhorruit, & rursus cautiior & munitior ad conflictus accessit Arnold. Abb. Bonauai. de operibus sex dier. cap. 4. ^d Iohn. 13. 1. ^e In sanctorum cordibus iuxta quasdam virtutes semper permanet (spiritus) iuxta quasdam vero recessurus venit, & reuertitur recedit, &c. In his itaq; virtutibus, sine quibus minime ad vitam peruenitur, spiritus sanctus in Electorum suorum cordibus permanet, in his vero per quas sanctitatis virtus demonstratur, aliquando misericorditer prelo est, aliquando misericorditer recedit. Gregor. hom. 5. in Ezech. f. Ar. eccles. 16. ^g Rom. 11. 29. ^h cap. 6. 14. ⁱ Ier. 32. 40.

them

them good; but I will put my feare in their hearts, that they shall not depart from mee. And as by the feare of God we are restrained from the dominion of sinne all our life time, so^k by the power of God thorough faith, we are kept vnto saluation ready to bee reuealed in the last time.¹ Faith is not only the first answer to Gods call, whereby we enter, and are admitted, into the state of grace, nor yet farther the continuall mo-
uer of our hearts, in^m loue, according to the will of God, as hath beene shewed, but also the finall grace whereby wee persist vnto the end, recouering many slips and falls in sinne, yea and redemption from death it selfe, if we dye in the faith of the forgiveness of our sinnes, and resurrection of our bodies vnto eternall life.ⁿ And howsoeuer^o the faith of some may for the time be ouerthrowne in part, as theirs in the article of the resurrection was by Hymeneus and Philetus, who erred concerning the truth thereof, yet will God giue the repentance to the acknowledging of the truth, whō he will saue, which by the grace of God shall spring againe out of that seede of faith that remaineth in them. ¶ shall our vnfaithfulnesse make the truth of God of none effect? ¶ It is a faithfull saying if wee deny him he will also deny vs. If wee beleue not, if wee doubt and erre in some things, for the time, yet hee abideth faithfull, and cannot deny himselfe. For the

^k 1 Pet. 1. 5.
^l Fides eterna
res est, a spiritu
scribitur, vni a-
neat. Ambrosi:
in 2. Cor. 3.

^m Quomodo pot est
amiti, per quod
sit ut non amit-
tatur etiam
quod posset a-
mittere August.
de bono persev.
c. 6.

ⁿ Charitas que
deseripituit
nunquam vera
fuit. August.

^o ep. 111 ad Iuli-
an: Ficta chari-
tas, est, que de-
serit in aduersi-
tate, vid. Sixt.
Senent. bibl. lib.

^p Petrus in lap-
su gradum fidei
remisit, actum
intermisit, ha-
bitum non ami-
sit, motumq; in
eo fuit spiritua-
lis vite robur

non amotum, concussum non excussum. Tertul. See Mr Hookers sermon of the certainty and perpetuity of faith in the elect, saying The faith therefore of true beleeuers, though it haue many grievous downfalls yet doth it still continue invincible; it conquereth & recouereth it selfe in the end. Fides fundit orationem, siua oratio impe-
trat fidei firmitatem non que nunquam concutitur, sed que concussa nunquam opprimatur. August de verb. Dom. serm. 36. o 2 Tim. 2. 17. 18. p. 25. q Rom 3. 3. 12 Tim. 2. 12. 13. 1 v. 19.

Foundation

† Rom. 8. 28.

u John. 5. 24.

Resurre- ction.

* Rom. 8. 10.

z Exue corpus
istud quod cir-
cumfers, vesti-
mentum igno-
rantie, funda-
mentum pravi-
tatis, vinculum
corruptionis
mortem viuum,
cadaver sensibi-
le, sepulchrum
portatile, dome-
sticum furem.

Hermes in Pe-
mandro.

y Lex est non
pena perire.

z Quam deus

manibus suis ad imaginem sui struxit, quam de suo afflatu ad vinacitatis sue similitudinem ani-
mauit, quam incolatui, fructui, dominatui totius sue operationis preposuit, quam sacramentis dis-
cipulūq; vestiuit, cuius munditias amat, castigationes probat, passiones sibi appreciat, hecne non re-
surret totiens deus Absit ut deus manuum suarum operam, ingenii sui curam, afflatu sui i agnam,
molitionis sue reginam, liberalitatis sue heredem, religionis sue sacerdotem, testimonii sui mili-
tatem, Christi sui sororem in eternum destituat interitum. Tertul. de resur. carnis. a Psal. 139. 15.
* Plato in Timæo ut habet August. de civ. Dei. 22. scribit animas non posse in eternum esse
sine corporibus Hinc ^{castigat.} commentū sunt philosophi, & poeta metamorphosin. * De cir-
cida Arcade scribit Elianus quod magno desiderio sit mortuus, inquit sperare se conueniens
ex Philosophis Pythagoram, ex historicis Hecateum, ex musicis Olympum, ex poetis Homerum,
b Job. 14. 15.

foundation of God abideth sure, and hath this seale, The Lord knoweth who are his. And they who are once iustified with God, being effectually called [†] according to his purpose, are neuer vniustified againe. For howsoeuer their sinnes may be such as deserue no lesse by the law yet their persons being vnder grace in Christ, ^u they shall neuer come into condemnation, but are passed from death to life.

Now * although the spirit be life because of righte-
ousnesse, yet the body is dead because of sinne, a body of sinne and of death, and therefore x the body from whence our corruption springs originally, & wherein it resides perpetually, y must bee dissolved, (the soule being separated by death) or at least some way chan-
ged, that it may be made a glorious body, at the appea-
ring of Iesus Christ. Our z bodies are the worke of Gods hands, as our soules are from him, he made the first mans body of the dust of the earth and breathed into it the spirit of life, and a he fashioneth our bodies belome in the earth, * neither is man compleat longer then he consists both of soule and body. Now b God who hath a desire to the worke of his hands, will reco-
uer and saue the whole man, & make him to liue, not-

withstanding

withstanding the malicious practise of Satan, the
murderer, to the contrary. Whereof hee hath giuen
evidence in the whole course of nature, euening and
morning, winter and summer, and in his speciall pro-
vidence ouer his Church and people, by their *Mir-* c *Isai. 26. 19.*
aculous deliuerances, and *reconeries* from captiuitie c *Ezech. 37.*
and desolation, as it were from death, therefore usu-
ally called their *resurrection*. Doe wee not see how
one generation passeth, and an other generation d *Ecc. 1. 4.*
cometh, but the earth abideth for euer, as it were the
common stage and theatre of nature, so long as it en-
dureth. But when all parts are acted, heauen and earth
and all shall be dissolued. For as all the parts, so the
universe the whole *systeme* of nature, begunne with
time, continues in time, which is the *measure of moti-*
on, vntill time that spends all, hath spent it selfe, when
time and temporall things shall bee no more. e *Rev. 10. 6.*
f *2. Pet. 3. 13.*
But a new heauen & a new earth, eternall wherein dwellcth
righteousnesse. A folly it is that some aske *with what* g *1. Cor. 15. 35*
body shall wee come? No question the same body else 36.
were it not a *resurrection*. The same body how soe-
uer *changed*, as in this life, wee *feed* not, wee *sleep* not,
but our bodies are *altered*, our digested food supply-
ing what nature had consumed; we are not *cured* but
our bodies are altered, *Physicke* repairing what *disea-*
ses had corrupted, and wasted. In so much that some
haue doubted whether we be the same bodies in age,
as we were in youth. As a ship is still the same that
where it decays hath new *plancks* clapt on, vntill in
every place all be changed; so are our *bodies*. And
though all be dissolued into the first *materials*, yet be-

In the diuine
Scripture
Sec. 13. diuine
c. 13. diuine
Pythagorā vna
tem exponit.
quis emet? quis
esse supra hemi-
nos affectat?
quis est uni-
uersi concentus
et reuiviscere.

i Forms princi-
pium individua-
tionis.

41 Cor. 15. 42
43. 44.
1 Phil. 3. 21.

1st Cor. 15.

2d.

17. 49.

ing againe put together, by the same *almighty* hand which made all of *nothing*, it is the *same mans body*, the same body of the *same soule*, whereby it was, and euer shall be *indiuinduated*, howsoeuer it be *widdow- ed* for a time, and wonderously *changed* in the end, & in the meane time vtterly *putrified*, and *corrupted*. As the first mans body, who was made after the *image of God*, and bare a *maiesty* amongst the creatures, was changed by sinne, and became subiect to manifold diseases, *so shame to death*, and yet was still the same body, so through death our bodies shall haue the vtmost of that change, and yet bee raised the same bo-
dyes, and changed againe *from weaknesse to power*, *from corruption to incorruption*, *from dishonour to glory*, *for they shall bee fashioned like vnto Christ his glorious body*. As the pure *spirits* of wine, or the *spirits* of life, in a man are bodies, *spirituall bodies*, and the *quintessence* of any mettall, or minerall *extracted* from the grosse elements, is of a *celestiall nature*, and yet both it and the *spirits are bodies*, the same bo-
dyes *purified*, *sublimated*; in like manner though faire more excellent, shall bee the resurrection of our bo-
dies, when God hath as it were *distilled* them through natures great *lymbecke*, of what forme soe-
uer, whether through the *earth*, or *water*, or *bowels* of beasts, or by *fire* (as all that remains at the last day) and shall *extract* a *glorious body*, that shall inherit *immortality*. *We shall not all sleepe, but we must all be changed* some way or other, *for as we haue borne the image of the earthly, so shall wee beare the image of the heavenly*.

heavenly. ° The last enemy that shall bee destroyed is death, and that by the resurrection of our bodies, to eternall life. ¶ When God shall wipe away all 9 teares from our eyes, & there shall bee no more death, neither sorrow, nor crying, neither shall there bee any more paine, for the former things are passed away which were temporall, & the life to come shall bee eternall.

ov. 16.
p Rev. 21. 4.
q Felices la-
crymæ quas
benigne manus
conditoris ab-
stergunt.
r Dies iste quem
tanquam extre-
mum reformidas, æterni natalis est. Sen. ep. 102. Idem ep. 24: Morior? Dignam alligari possè,
desinam egrotare possè, æsinam mori possè, O Jænitrix isth ætate ois coadjutor. Quod interitu
morimur, ad immortalitatem morte transgredimur: nec potest vita æterna succedere nisi hinc
contigerit exire. Non est exitus, sed transitus, & temporali itinere decurso ad æterna transgressus.
Cyp. de mortal.

A life of glory to the children of God. The lowest * Life e-
degree whereof doth infinitely exceed the greatest uerlasting,
glory of this world. Looke how much the life of a *per-* and glo-
fect man, enjoying all outward *happinesse* in this *beau-* rious,
rifull, and goodly world, excels the condition of a
weake, poore, and wretched *Embrio*, shut vp in the
wombe, a crosse and darke habitation, so much & in-
finitely much more doth the eternall *life of glory*, in
the highest heavens excell this life, and all the glory
of this world. Nay as much as the life of *Grace*, in the
assurance of God his favour, and speciall loue, excels
all *worldly profits, pleasures, and preferments* so
much, and infinitely much more, doth the *fruition* of
Gods *glorious presence* excell this present state of
grace. For this consists in *using the meanes*, then wee
shall *enjoy the end* of all our desires, and endeavours.
It is vsually exprest by such things as we know, and
most esteeme, a *crowne, a kingdome, a paradise, a citty* num.]

[Cuius rex ve-
ritas, cuius lex
charitas, cuius
modus æterni-
tas. August. ep.
5. ad Margellu-
num.]

- ^e 1 Cor. 13. 9. of gold and pretious stones, life, ioy, glory, ^e but eye hath not seene, nor care heard, neither haue entred into the heart of man, the things which God hath prepared for them that loue him. Such as they who had but a vision thereof in Christs ^u transfiguration, would gladly haue made their abode in the admirati-
^u Mat. 17. on thereof for euer; such as ^{*} he who was wrapt into the third heauens, hauing heard, might not vtter; such
^{*} 2. Cor. 12. 2. 4 wherewith we may well ^{*} reckon, that all the sufferings of this present world are not worthy to bee compared,
^x Rom. 8. 18. y an exceeding and eternall waight of glory. Wherein though all the Saints of God shall haue
^y 2. Cor. 4. 17. ^z fulnesse of ioy, and pleasures for euermore; yet shall it be in different degrees; for there are many and ^a diuers mansions in Gods house, and different degrees of glory
^z Pf. 16. 11. ^b as one starre differeth from another starre in glory.
^{aloh.} 14. 2. ^c For they that are wise shall shine as the brightnesse of the Firmament: but they that turne many vnto righteousness as the starres for ever and ever.

^b 1 Cor. 15. 41
^c Dan. 12. 3.

The estate of glory which wee beleue, and expect, in eternall life, is not only a well being, but a perpetuall and perfect well doing, which is to liue indeed in the ioyfull fruition of all good. When the most excellent faculties shall bee imploid on the most admirable object, in the most exquisit manner, and abundant measure, with eternall ioy and glory. It is the grace of God towards vs now to take such notice, and to make such account of vs, as we beleue, but it shall bee our glory then to knowe him, ^d as we are knowne of him. Now we knowe but in part. Wee see now in a glasse darkely,

^{al.} 1. Cor. 13. 12

but then shall we see face to face, ^c we shall see him as he is, ^f and we shall behold him with these eyes, whereby we shall become like vnto him, full of glory in our foules and bodies, by the manifestation of his glory vpon vs, ^g as Moses face shone, when hee came downe from him in the mount. ^h Now is our life hid with Christ in God, but when Christ, who is our life, shall appeare, then shall we appeare with him in glory. So well shall we be, and as well shall we doe. For as wee shall receaue glory of God in the vision of his glory in Christ, so shall we giue all honour and glory to him; and as we shall behold him with these eyes, so shall we praise him with these tongues. ⁱ Who can sing the song of the Lord now in a strange land. But ^k when our glory shall awake, even this excellent instrument of praising God, which is our glory, aboue other creatures, then ^l the tongues of men, & Angels shall be the eternall trumpets of God his glory. ^m The foure beasts full of eyes, rest not day and night saying, holy, holy, holy, Lord God Almighty, which was, and is, and is to come. ⁿ And when those holy ones giue glory, and honor, and thanks to him that sits on the throne, who liueth for euer and euer, ^o then also the foure and twenty Elders fall downe before him that sits on the throne, and worship him that liueth for euer and ever, and cast their crownes before the throne saying, thou art worthy O Lord to receaue glory, and honour, and power. And all the Saints shall come in with a full quire, singing ^p the song of Moses, and of the Lambe, great and marueilous are thy workes Lord God Almighty, iust

e 1. Ioh 3. 2.
f Iob. 19. 27.

g Exod. 34. 30.
h Colos. 3. 4.

i Pl. 137. 4.
k Pl. 108. 1. 3.

l 1. Cor. 13. 1.
m Rev. 4. 6. 8.

n V. 9.

o V. 10.

p Rev. 15. 3.

q. EL. 145. 10. 11 & true are thy waies thou king of Saints. ¶ Yea all thy
works shall praise thee O Lord, and thy Saints
shall blesse thee. They shall speake of
the glory of thy kingdome, and
talke of thy power. For ..
thine is the kingdome,
power, and glory.
For euer and
euer, Amen.

FINIS.

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